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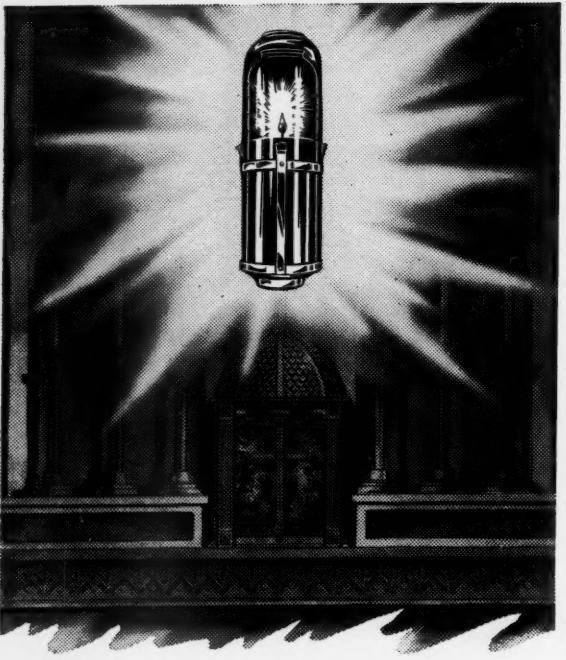
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National Catholic Weekly Review

Vol. XCVIII No. 18 Feb. 8, 1958 Whole Number 2542

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Correspondence

Yes, Sister

EDITOR: Maybe No. 13 isn't lucky for us, but we have had many inquiries as to the reason why Regis College was not included in your listing of Largest Catholic Institutions 1957-1958 on page 409 of the January 11 issue of AMERICA.

SISTER MARY ALICE, C.S.J.
President

Weston, Mass.

[*Sister is correct: Regis College with a full-time enrolment of 632 students should have been ranked 13th among the largest 25 Catholic women's colleges. Our apologies for a nodding statistician. Ed.*]

Religious Art

EDITOR: While whole-heartedly agreeing with Mrs. Virginia Cookston's plea for a more extensive training in religious art in the seminary (AM. 1/25/58), I would suggest that an equally pressing need today is the proper education of our youth in general along the lines she suggests. The type of art that will continue to sell, and consequently to find its way into home and church, is, by a basic economic principle, largely a function of what the people want. On the other hand, we cannot expect priest or layman to want anything except the gaudy and the macabre if this is what they have been nurtured on.

JOSEPH G. MURRAY, S.J.
Woodstock, Md.

Down on the Farm

EDITOR: Although the following excerpt from a letter of a South Dakota farm mother to her nun daughter deals with a different aspect of the farm question from your "Revolution on the Farm" in Current Comment (AM. 1/11/58), it seems to me that it shows well that the farmer's back-ache and purse-ache accompany the nation's headache over the farm issue.

I didn't tell you that the corn crop was late in maturing, and also weather was not suitable for drying it out. Though they picked it as late as they could, it did not dry out enough so it will keep. Farmers are drying it in cribs with machine driers. It is a big and expensive job, but it helps save what they can. Ed and Cliff started drying ours the day after Christmas and ran drying machine day and night till Jan. 2. They used seven barrels of fuel oil per day, besides three electric motors. Now they are drying Cliff's at his home. . . . So you see

the big *crop of corn* will not be all profit, as most city folks think it is.

Here is a facet of the problem about which one does not often read. Perhaps the quotation is of greater interest in that the mother had no idea her daughter would do other than just pray about it.

MOTHER M. GREGORY, O.S.U.
Kirkwood, Mo.

Support for Students

EDITOR: The contributions of Will Herberg and Dr. Nathan A. Perlman to the private-school support question (AM. 1/11/58) were interesting and stimulating. . . .

It seems to me that the emphasis on the object of support is extremely important. Much has been said about supporting schools; but aren't we really trying to support students, as such?

If all students were given direct financial aid which could be used at any institution that met the standards established by the state, most of the controversy would disappear. Millions of dollars of the Government's money were used this way under the GI Bill without seriously jeopardizing democracy.

M. G. KINNAVY
Oak Park, Ill.

Washingtonese

EDITOR: It appears that Father Parsons has included some grievous errors in his Washington Front for Jan. 11.

Gen. Curtis E. LeMay is there described as "an assistant Secretary of Defense for Air." In point of fact, Gen. LeMay is actually Deputy Chief of Staff, United States Air Force. Further, the table of organization of the Department of Defense lists nine Assistant Secretaries of Defense, none of which is for Air. . . .

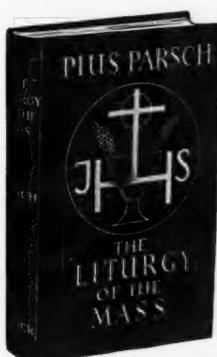
The Air Force is represented by the Secretary of the Air Force in the Department of Defense.

EUGENE O. TOBIN JR.
Fairborn, Ohio

[*Fr. Parsons tells us that his remark about Gen. LeMay was by way of reference to a semi-jocular statement that was going the rounds in Washington. Recent revelations, he thinks, support his thesis that there are too many assistant secretaries and advisory committees in the Pentagon. Ed.*]

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Current Comment

Call Off the Press!

We have done a lot of foolish things in the name of keeping the public informed. Granted that the American people ought to be kept posted on an ever-growing cluster of public issues, it remains true that in certain vital areas our Government should be free to move ahead, as it did in the Manhattan Project, unencumbered by the chore of sending out daily press releases or of otherwise constantly interpreting itself to the public.

Ordinary prudence and plain common sense dictate that the efforts to launch our baby satellite at Cape Canaveral in Florida come under the heading of completely restricted information. We made international fools of ourselves once before, on Dec. 6, when our irresponsibly publicized count-down ended in a futile spurt of flame. Now we are apparently preparing to repeat that performance. Daily reports are telling us of the mounting frustration of U. S. engineers and technicians as they fight bad weather, mechanical jinxes and the pressures of the press at our missile-launching site in Florida.

One sometimes wonders whether we have lost the capacity to learn from our mistakes. Let's call off the press. Let's face the fact that the public is *not* lusty for every scrap of news that can be pried out of our Canaveral technicians. The public wants to cooperate. The press could do as much.

Five-Cent Stamp?

The primary business of the U. S. postal service is to deliver the mail, not to make a profit. Except for parcel post, which is required by law to pay its own way, all other forms of mail are in varying degrees subsidized by the taxpayers. That is the way the citizens want it, and that's the way it will probably always be in a country like ours.

Nevertheless, there is a limit beyond which the postal subsidy—for reasons of general economic well-being—ought not

to be pushed. That limit, it seems to us, has now been reached. For a quarter-century there has been scarcely any change in the rates on letters and publications, and the rates on advertising matter have been advanced only 38 per cent. Over the same period of time postal costs have more than doubled. Furthermore, Congress is about to vote postal employees a well-deserved and long-overdue wage increase, and that will boost costs still another notch.

The results of this protracted cost squeeze, which have been magnified by a threefold increase in postal volume since 1932, are of course reflected in heavy lines of red ink on the Government's books. The postal deficit since the end of World War II approximates \$6 billion. In fiscal 1957 alone, the deficit was \$518 million, and the indicated deficit this fiscal year is in the neighborhood of \$700 million. As Postmaster General Arthur E. Summerfield told the Senate Post Office and Civil Service Committee on Jan. 24, the annual postal deficit, barring a rate increase, will within a few years hit the billion-dollar mark.

In its proposals to Congress for increased rates, including 5-cent letters, the Administration may be wrong in details. It's not wrong in demanding that the deficit be cut down to size.

Hoffa Makes It

When he signed the order enabling James R. Hoffa to assume the presidency of the Teamsters, Judge F. Dickinson Letts observed that the agreement between the union's lawyers and the legal representatives of the 13 rank-and-filers was "a magnificent disposition" of the case for everybody.

The agreement provided for a three-man board of monitors to oversee the Hoffa administration. The board was empowered to counsel with the Teamster leaders for the purpose of assuring an honest and democratic administration. It had no mandate, however, to issue orders or, as Hoffa told newsmen, to usurp the authority of elected officers.

At the end of a year's time the monitors may recommend to the court that a new election be held.

Perhaps, as the court said, this was a "magnificent disposition" of the case, but with this estimate a good many people will disagree.

It was not a magnificent disposition for the AFL-CIO, which had made Hoffa's elimination from national office a condition for revoking the expulsion of the Teamsters.

It was not a magnificent disposition for reform elements in New York, who had hoped next week to defeat Hoffa's ally John J. O'Rourke for the presidency of Joint Council 16, and who suddenly found themselves seeming to be holier than a Federal court.

It was not a magnificent disposition for those Teamster leaders in St. Louis who only a few weeks ago almost dumped Hoffa's brain-truster Harold Gibbons as head of Joint Council 13.

It was not a magnificent disposition for most labor leaders, who feared the precedent of subjecting a union's administration to a Federal court.

As for Hoffa and his henchmen, the judge was, however, right. For them certainly—and possibly for the 13 rank-and-filers—the agreement was truly a "magnificent disposition." But the rank-and-filers will have to wait some time before they can be sure. Much will depend on how the monitors, supported by the court, do their job.

Baltimore Does It Quietly

The old and urbane city of Baltimore, invaded recently by a series of moving pictures* that had been justifiably condemned by the Legion of Decency, reacted in a way that other cities might imitate. Maryland's censorship laws are so drawn up that the State Board of Motion Picture Censors can't do much about the public showing of films like *Nana*, *And God Created Woman* or *The Flesh is Weak*. But the board is doing what it can, and with considerable vigor. Its chairman, C. Morton Goldstein, has recommended to the Maryland Legislative Council that children under 16 be kept out of movie houses displaying pictures of this type. More stringent action against such films is also being planned in Maryland.

These are promising developments,

but in our times few people look to the courts or to legislatures for the clear and decisive action that is required in the contemporary fight for standards of public morality. Much more can be expected from the quiet persuasion of citizens facing this issue on a person-to-person basis.

One phone call recently from the young layman who is managing editor of the Baltimore *Catholic Review* drew an important statement from the owner of one of the offending theatres, Jack Fruchtman. Mr. Fruchtman, who controls a group of Baltimore theatres, said:

Our organization has no desire to bring to our screens any film which offends decent standards of morality. We are sincere in this, and are conscious of our responsibilities. . . .

This significant statement was not extorted by threats or pressure tactics of any sort. It came in response to the earnest, intelligent and persuasive voice of a Catholic layman on the other end of a telephone line.

Labor Proposals

No sooner did the President's labor program reach Congress on Jan. 23 than Labor Secretary James P. Mitchell joined Agriculture Secretary Benson in the race for most unpopular member of the Cabinet. The brickbats came impartially from liberals and conservatives, from the AFL-CIO and the U. S. Chamber of Commerce, from Taft Republicans and Stevenson Democrats. One side shouted that the proposals were too soft; the other that they were too harsh. Almost no one suggested that they might conceivably represent a thoughtful effort to correct what is wrong with organized labor without at the same time destroying it.

Yet such is the plain intent of the Administration's program. It aims at ensuring the honest and democratic administration of unions; at stopping shady deals between crooked employers and racketeering union bosses; at restricting dubious uses of union power; at eliminating from the Taft-Hartley Act a notorious union-busting clause and the one-sided and now largely useless anti-Communist affidavit. In certain respects, the manner in which the Administration proposes to achieve these reforms is highly debatable; but the program as a

whole offers a reasonable basis, a workable point of departure, for legislative study and possible action.

The trouble is that in the public mood created by the McClellan hearings a calm, judicial approach to labor legislation is practically impossible. The enemies of labor are intent on exploiting the unfavorable atmosphere; its partisans on heading off punitive legislation. In the resulting clamor the voice of a fair-minded, knowledgeable man like Secretary Mitchell is completely drowned out. Very likely the country has heard the last of the Administration's program. Like some of the rockets at Cape Canaveral, it never got off the ground.

Facilis Descensus Genevae

It is very evident that international politics is again at the dizzy stage of major East-West negotiations. Washington is under great pressure from its Nato allies to pursue conversations that are bound to end in another Geneva-type conference of the heads of government. Certainly the Kremlin continues to push its appeals for such a meeting and to argue, in particular, for a non-aggression pact.

What the United States really thinks of all this was aptly expressed by Konrad Adenauer. In a radio address of Jan. 15 to the people of the Federal Republic, the Chancellor said that the more one studies the two Bulganin letters, the stronger grows one's impression that "this Russian letter-writing activity is a Soviet propaganda campaign and nuisance maneuver of great scope." He said further that the Soviets have "no intention of earnestly endeavoring to come to an understanding."

Nevertheless, the wheels are rolling toward a new Geneva. Contrary to an earlier widespread impression, the Nato governments do not appear to insist upon any agreements of a substantive nature prior to a summit meeting. In the French reply to Bulganin's first letter, Premier Félix Gaillard stated that the purpose of a preliminary Foreign Ministers' conference would be only to agree on an agenda.

A similar view seems to have been indicated by the British Home Secretary, R. A. Butler, in a reply to a questioner in the Commons on Jan. 21. Fi-

nally, in a televised interview on Jan. 26 the President's own press secretary, James C. Hagerty, stated that no advance agreement would be required: "We would merely like to know what we would like to discuss." These are all signs that Washington, after consulting its allies, is sliding imperceptibly, but with full knowledge, toward another "summit."

Education's Growing Giant

With one station on the air, ETV took its first faltering steps in 1953. At the end of 1957 it was flexing its muscles with 28 stations. By the end of 1958, say observers of the young giant's growth, it will have expanded to 42 stations.

In these brief six years, more than 60 million dollars will have been spent on the infant's pabulum, whose ingredients have been supplied by foundations, State legislatures, boards of education, commercial broadcasting companies and private educational institutions. Everyone, it seems, smiles on the young Titan.

And what does he offer his admiring public? Children's programs, both in-school and after-school; adult programs, in which the most popular categories are music, literature and philosophy, science and industry. Of the total of 467 hours per week of adult programming in 1957, 45 were devoted to "telecourses," serious study programs, many of which gave college credits for successful completion.

ETV can never supplant the personal teacher-student relationship, and it is perhaps another symptom of our American "get-rich-quick" itch that many citizens think they can get a comprehensive university education just by twisting a knob. But ETV provides millions with increased opportunities (50 million under the 1957 coverage) of seeing and hearing worth-while programs.

Words and Foreign Policy

A book could be written about the semantics of foreign policy. Every change in the international atmosphere automatically brings new words into use or clothes old phrases with new connotations. Witness "disengagement," a word now widely used in the British

press but, up to the present, not a common term in the press over here. We prefer another expression, "withdrawal."

Important nuances are contained in the two words. For the British, the maintenance of Nato forces on the Continent is a growing economic and political problem. They like to use a word which suggests prudence, realism, flexibility. For the Americans, the maintenance of Nato forces in Europe is a vital duty which it would be weakness and betrayal to renounce. So what one side calls "disengagement" the other calls "withdrawal."

In the same line of thinking, what the British would advocate as a "thinning-out process," we denounce as a "cutback" of Nato troop strength. One phrase implies something advantageous and desirable; the other suggests failure and disappointment. Again, what some British strategists think of favorably as the "military non-alignment" of Germany, American strategists deplore as "neutralization."

In the coming months we can expect more such "semantic tension" between the United States and Great Britain. No harm will be done, and perhaps real contributions for peace can be achieved, by this kind of free interchange between us and our major Nato ally.

Paging Gov. Munoz Marin

Down in San Juan, P.R., Puerto Rican and New York City officials have recently been holding their third migration conference. No one was surprised that the conferees devoted a lot of attention to the island's bulging population figures. What was shocking was the revelation that the practice of sterilizing the natives of Puerto Rico has grown to almost unbelievable proportions.

The *New York Post* reported Jan. 24 on what it called the "missionary work" being done by the Family Planning Association, headed by Mrs. Celestina Zalduondo. Most of its work, according to the *Post*, is being done "in the housing projects and factories. . . ." Mrs. Zalduondo works with "little fanfare so as not to offend the Church."

The *New York Times* for Jan. 25 filled in the picture with figures supplied the *Times* correspondent by Mrs. Zalduondo, who is an affiliate of the Planned Parenthood Federation of

America. She said that out of 1,016 women interviewed in the Luis Llorens Torrens housing project in San Juan, 253, or 24.9 per cent, have been sterilized. In a factory outside San Juan 42 per cent of the women have been sterilized. In recent years, Mrs. Zalduondo went on to state, emphasis has been on male sterilization as simpler, cheaper and requiring a shorter convalescence than female vasectomy.

The Family Planning Association's "missionary" work is not by any means uniquely responsible for these dreadful statistics. The spotlight of public concern should fall as well on the public health clinics of Puerto Rico, where this degrading practice has long flourished.

U. S. Stakes at Brussels

In April, 40 nations will participate in the World's Fair at Brussels. Nearing completion is a handsome U. S. pavilion, but the question is—what will the structure house? The arts of every nation will be on display at Brussels; the world will make comparisons. What sort of exhibit will the United States have?

As things stand now, the comparisons will be to the detriment of U. S. prestige. The USSR's budget for the display of its culture is \$60 million plus another ten for propaganda; ours was originally \$15 million, but this has been slashed to \$12.345. In his budget message to Congress, President Eisenhower called for a supplemental appropriation. This request is now being scrutinized by a House Appropriations subcommittee, headed by Rep. John J. Rooney (D., N. Y.).

Most U. S. artists realize the tremendous prestige that will accrue to the United States at Brussels if adequate funds are available to show the world the culture we possess. Our cause before the world will suffer if we fail to produce a first-rate show in Brussels.

Mr. Dulles at Ankara

The Middle East members of the Baghdad Pact are a downcast lot these days. At the recent Ankara meetings Turkey, Iran, Iraq and Pakistan had hoped we were about to announce our formal membership in the alliance. The Jan. 27 speech to the parley by Secre-

tary of State Dulles, however, was like a dash of cold water on such hopes.

Mr. Dulles made no new commitments whatever. True, he did promise the pact members a "mobile power of great force" in the event of a Communist attack in the Middle East. But the Eisenhower Doctrine has already assured the Middle East of such support. He promised no great outlays of economic aid. Mr. Dulles insisted that he, as the U. S. delegate, was there to "observe," thus implying that we have no intention of formally associating ourselves with the alliance.

Mr. Dulles never walked a tighter rope. The truth is that the Baghdad Pact is becoming something of a liability to U. S. policy in the Middle East. It has become a divisive influence separating its pro-Western members from the neutralist, uncommitted nations of the area. As the Secretary of State seems to realize, our problem in the Middle East is no longer one of bolstering an alliance in which we believe. Our present problem is how to support that alliance without driving the neutralist nations of the area further toward the Soviets. A lot depends on how successfully we can bring this off.

Thermonuclear Reports

The official reports on British and American work on thermonuclear fusion, published Jan. 24, did not say definitely that a controlled fusion reaction had been achieved. To that extent, they left the debate mentioned in our Jan. 11 issue (p. 408) more or less *in statu quo ante*. The reports gave off, however, a strong unofficial aroma of success; and Sir John Cockcroft, chief of the British atomic-research establishment at Harwell, admitted that he was "90-per-cent certain" that the reaction had been brought off by the Harwell scientists. One felt that Sir John was conceding 10 per cent to the British tradition of understatement.

Both British and American statements avoided any suggestion of a "race" between the two countries. It is clear that what has been achieved is only a demonstration of the possibility of getting power from the fusion reaction. Many years of work will be needed to move from possibility to reality. The millennium is not just around the corner.

Guatemala through American Eyes

GUATEMALA CITY—This country, about the size of Tennessee in area and in population (42,000 sq. m.; 3.2 million) was settled in 1523 by Spaniards who worked down through 700 miles of mountains and jungle from Mexico City. Its earlier capital, Antigua Guatemala, proud of its university, its printing press and its 80,000 inhabitants, was the cultural center of Central America. But in 1773 a violent earthquake completely demolished that city. The new Guatemala City, built 28 miles from the original capital's site, has today nearly 300,000 inhabitants. It is the seat of an archdiocese that oversees six dioceses and the territory of an administrator apostolic.

When I called on him, Archbishop Mariano Rossell y Arellano was delighted to speak with me. "We must keep in touch with our Catholic brethren in the United States." He told me of the many problems that face the Church in his country today. Some of them, such as the problem of money, are not new. From his Cathedral residence window, the archbishop can see several fine buildings, formerly Church property, which have been confiscated by Guatemala's series of anticlerical governments. Grinding poverty prevents the Church from expanding her vital work.

PROTESTANT PROSELYTISM

Among the newer problems of the archbishop and the Church in Guatemala, however, is the increasing flood of Protestant missionaries. The first of these came in 1870 to open a small school for Indian boys and girls in the humid lowlands of Zacapa, near the Honduran border. Today, according to figures gathered by the energetic young Auxiliary Bishop of Guatemala, Most Rev. Rafael Gonzalez Estrada, and soon to be published as a Guatemalan *Catholic Directory*, there are 54,432 Protestants (less than six per cent of the total population), with 252 missionaries, almost exclusively from the United States, and 595 places of worship. In the Archdiocese of Guatemala alone there are a third of these Protestants (18,795), with 92 missionaries and 119 chapels. There are, besides, 4,300 Spiritists, with 24 centers (1,934 of this group, with six centers, live in the archdiocese).

Masonry, a powerful anti-Church factor in the country, counts 1,458 members. There are also 3,705 "Liberals." In gathering these figures, Bishop Gonzalez was aided by a group of 15 laymen, who in the past twelve months visited every

Fr. CULHANE, S.J., Managing Editor of AMERICA, was in Guatemala City for the recent elections on January 19.

Protestant meeting-place in the country in order to count the worshipers there with a pocket-type counter. Some of them devoted full time to this project; others could give only evenings and week-ends. Their campaign cost less than \$300.

The most urgent problem of all for the Church in Guatemala is the shortage of clergy. In 1956 there was only one priest for every 11,539 inhabitants. However, that figure does not give a true picture of the problem. In 1943, when Bishop Gonzalez was a young priest, he was pastor, without a curate, in a parish of 140,000 souls in distant Zacapa. His case is not unique. In that diocese of Zacapa there are today 13 huge parishes, with 16 priests. But it is precisely there that the Protestant missionaries are making their greatest efforts. Their 40-odd missionaries have gained 8,975 communicants, partly through their two model schools, one conducted by Anglicans and the other by the Quakers.

BRIGHT AND DARK SPOTS

There is no immediate hope in Guatemala for a notable increase in vocations to the priesthood, despite the efforts made to stimulate them. In each class this year, there are about 20 minor seminarians studying for the diocesan clergy; in the diocesan major seminaries there is a total of only 23 students spread over 6 years. (There were 32 in 1956.) In 1956 there were 9 priests ordained for the diocesan clergy; in 1957 there were 2. The Salesians have a major seminary in Guatemala for Central Americans, but only 4 Guatemalans have been ordained there in the last 29 years.

As Pope Pius XII stressed in the Congress for the Lay Apostolate last October, it is the layman who in our generation must supplement the efforts of the priest. Laymen in Guatemala are doing that in striking ways. They produce five radio programs each week, three being broadcast daily.

Finally, a vast plan to train catechists, called Acción Católica Rural, was launched in 1940. Under this plan, first suggested and now closely watched by Pope Pius XII, each catechist is responsible for five homes, which he visits regularly to give instructions to all members of the family. According to Bishop Gonzalez, the plan has achieved success beyond their hopes. It has already nearly 9,000 graduates, including 400 working actively in the single parish of Santa Rosa, outside the capital city. On all these lay workers, and on the new vocations to the priesthood for whom prayers are recited after each Mass, the spiritual health of over three million Guatemalan Catholics will depend.

EUGENE K. CULHANE

Washington Front

Past, Present and Future

President Eisenhower, in his radio-TV political talk from Chicago to the nation's Republican fund-raising dinners, begged that partisan politics be kept out of the issues of peace and national security. Sen. Lyndon B. Johnson (D., Tex.) had already promised that partisanship would be kept out of his investigations before the Senate Preparedness Subcommittee, of which he is chairman. So both agreed on the principle.

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Editorials

Will Pride Destroy Us?

"The race of man does not have to die." Thus, in italics, Dr. J. H. Rush, atomic scientist on the physics faculty of Texas Technical College, writing on "The Next 10,000 Years" in the January 23 *Saturday Review*. He continues:

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On those far worlds man will presumably be free to continue his strange adventure, for the boundaries of the human intellect are illimitable. As man continues to dominate and control his environment, a comment on Dr. Rush's article proclaims,

the apotheosis of *homo sapiens* may come when man liberates his soul from his body—that frail retort of flushing chemicals and psychic shocks. Then, an incorporeal spirit drawing energy from the stars, he can take off for a new realm, new challenges and new secrets.

We may be inclined to laugh off such crystal-gazing as so much science fiction, but the sobering point is that neither Dr. Rush's more restrained statement nor the editorial flight of rhetoric was written in jest. And such statements could be matched in many a book that has lately peered into the future and foretold the limitless horizons that beckon the human mind and soul.

Is there, one may wonder, a spirit of megalomania moving among scientists and among the U. S. citizenry who take the scientists' words as gospel? Hubris meant in Greek "insolent pride"; is our H-bomb era becoming an hubristic civilization?

For we do know with the certainty of God's revelation that the race of man does indeed have to die, whether it comes to extinction on this planet or on some remote stars that technology may enable us to colonize. The race must die because there are only two ultimate goals to which it runs, heaven or hell. And we have God's word, too, that the moment the soul is separated from the body, the incorporeal spirit will find its "realms, challenges or secrets" in heaven, or fall short of them forever in hell.

The Christian concept of human dignity and human progress does not rest on any such semi-deification of man through his conquest of his material environment. It springs rather from the realization that even this poor, blunt tool that is the human intellect has been permitted and even commanded by God to seek to penetrate the secrets of the material universe of which He is Lord.

The consequence of this Christian concept is not that Christian and Catholic scientists will strive with less zeal to expand the frontiers of knowledge. On the contrary, when we understand how noble the human intellect is precisely because it mirrors God's own intellect, the true scientist is emboldened to press forward in the unending quest.

To press forward humanity demands more than knowledge, which can so easily degenerate into hubris. It demands wisdom, and wisdom is impossible without humility. The humility that ennobles knowledge would whisper even to starry-eyed scientists that our bodies, whatever the advances in genetics and space medicine, will ever remain "muddy vestures of decay," and that our souls, whatever the progress in psychology and the behavioral sciences, are destined, not for a mansion on the far stars, but for our Father's house.

How Spiritual Is India?

Debunking Western civilization has become a popular pastime in Asia. Many Indians, for example, have convinced themselves that we of the West have lost all appreciation of spiritual values. The importance our society attaches to technological progress perhaps makes us vulnerable to the charge. But what galls is the bland assumption of superiority that usually accompanies the criticism. The East, in contrast to the West, it seems, has remained untouched by the curse of materialism; Asia (by which is usually meant India) has an unchallenged corner on the market in spiritual values. So runs the argument.

Just how deeply spiritual is India? Two Indian intellectuals have answered that question in recent months. Their frankness must have stunned their audiences. In an address at Vishva Bharati University, Sardar K. M. Pannikar, author and diplomat, remarked:

On what is India's claim to greater spirituality than the rest of the world based? Is it . . . that her thinkers . . . have devoted themselves more to metaphysical inquiries than to the better ordering of society or . . . that greatness is measured not by worldly achievement but by spiritual achievement? On either of these grounds it appears to me that the

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claim of India to be more spiritual than the rest of the world is . . . self-deception. Nowhere, in fact, is materialism so rampant as in India.

In the April, 1957, issue of *Encounter*, Nirad C. Chauduri writes:

What really mingles with worldly life in Hindu society is not religion in the Western sense but the supernatural in the service of man. Nature's relentless enmity to man in the tropics . . . leads him to seek the intervention of occult powers. . . . It is the ever-present spectacle of gods yoked to worldly ends which makes Western observers think they are seeing an all-pervasive spirituality.

Here we have two Indians of note—neither of them Christian—who are convinced that the vaunted spirituality of India is a myth.

NEW SACRED COW

What Mr. Chauduri writes of Hinduism may be a little too pat. Nevertheless, it does make it easier to understand what is happening in modern India. The "occult powers" of traditional Hinduism have given way in many respects to the new gods of the technological age—development schemes, five-year plans, community projects, etc. Indians are being told that they must learn to look upon dams and power schemes as the "temples" of today. In his *Discovery of India* Pandit Nehru himself remarks that "India must lessen her religiosity and turn to science." For thousands of educated Indians science has truly become the sacred cow.

Freedom Over Venezuela

Despite the rigid censorship that General Marcos Pérez Jiménez enforced until he departed precipitately on January 23 for the Dominican Republic, the American press managed to cover the Venezuelan revolution surprisingly well. It was a bit tardy in identifying the leaders of the "Patriotic Junta," which called the climactic general strike on January 21, but that was understandable. Seldom has a popular revolution of such proportions succeeded so well in hiding the identity of its leaders and maintaining the secrecy of its plans. To round out the picture, it is necessary here only to describe the Church's part in these stirring events.

As in Colombia last year, so in Venezuela, the Church openly lent its prestige and moral authority to the demands of the people for freedom and social justice. To those who had been following the growing revulsion of churchmen against the Pérez Jiménez regime, it was not surprising that the start of the general strike was signaled by the ringing of church bells. It was not surprising either that the young airmen who led the abortive revolt at Maracay on New Year's Day insisted from their refuge in Colombia that their inspiration had been Christian. As long ago as last May, in a pastoral letter, Archbishop Rafael Arias Blanco of Caracas had made it clear to his people that the Church was dissatisfied with the regime and wanted a better deal for all groups.

There is nothing wrong with scientific progress. Indeed, it is the duty of every educated Indian to discover how the knowledge he has acquired can be put to work to alleviate the misery of so many millions of his fellow countrymen. The danger lies in the passion for technology as an end in itself against which Pope Pius XII has so often warned the world in recent years. For when a people begin to rely solely on material progress, sooner or later traditional spiritual values are bound to suffer.

RANK MATERIALISM

There is evidence of spiritual deterioration in modern India. How else explain a planned-parenthood movement that would have shocked Gandhi? Divorce, a hitherto unknown phenomenon in Hindu society, is becoming more common. Corruption in administrative ranks is partly responsible for recent Communist successes at the polls. The majority of Indian students admit to no religious convictions. These are signs of a decided trend toward materialism.

These observations are not meant as a one-sided indictment of Indian society. Much less are they an attempt to turn the tables on our Indian critics. For materialism presents just as serious a problem here as it does in India. We cannot fail, however, to pass judgment on an age which, with its increasing stress on the material side of life, is leaving few contemporary civilizations untouched. East and West must learn to face their common crisis together.

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In the limited ways open to them Catholic journalists and students echoed the indictment of their archbishop's pastoral. The Jesuit review *SIC*, commenting on the fall of Perón in Argentina and of Rojas Pinilla in Colombia, observed that "dictatorships are but passing episodes toward the return of constitutional order."

NUMEROUS REASONS

When last September Pérez Jiménez announced that a plebiscite would be held in December, the Catholic press warned openly of "rigged elections." *Adsum*, official organ of the Caracas archdiocese, printed pointed extracts from the addresses of Pope Pius XII. In the circumstances then existing, such words as these—"To extinguish the public opinion of citizens, to reduce it to a forced silence, is, in the eyes of Christians, a violation of the natural law. . . ."—needed no editorial comment. And when the dictator ordered all Caracas papers to condemn the Maracay revolt, Fr. Jesús Hernández Chapellín, editor of the daily *La Religión*, refused to do so and landed gloriously in jail. From that moment the struggle between the Church and the dictator was out in the open.

The reasons that led the Church in this oil-rich but poverty-stricken land to break openly with Pérez Jiménez are too numerous to set down here. There was the

brutal denial of civil liberties—the curbing of the press; the jailing and exiling of political leaders, including the leaders of the Christian Democratic, or Copei, party; the Perón-type regimented labor unions; the oppressive activities of the political police. There was the gross misuse of the vast wealth—estimated at \$500 million a year—that poured into the Government's coffers from the oil wells and iron mines. (Too much of this was spent on the bloated defense establishment and on showy public buildings; too little of it on schools, hospitals and housing for the poor.) There was widespread unemployment in the cities, and vice and corruption were rampant. The public atmosphere was increasingly poisoned by materialism, and toward the end the re-

gime's hostility to religion became more and more manifest. The conditions for a just revolution were obviously fulfilled. The pity is that the blindness and stubbornness of Pérez Jiménez led to unnecessary disorder and loss of life.

The days ahead will be difficult ones. Even if Venezuela had a long tradition of democracy—and it does not—the work of liquidating barracks rule and building solid parliamentary foundations would severely test the wisdom of the "Patriotic Junta." It is scarcely necessary to warn the big U. S. corporations doing business in the land of Simón Bolívar that now more than ever they must prove their sincere interest in the well-being of the Venezuelan people.

PMLA: Parody of Scholarship

An article in the December, 1957 *Publications of the Modern Language Association of America* raises many grave and compelling questions as to its present reliability and scholarship. This journal has long enjoyed a world-wide scholarly reputation for fair and learned literary comment. Under the guise of an article in Joycean criticism, "The Disobedient Artist: Joyce and Loyola" (pp. 1018-35), Prof. Josiah Mitchell Morse of Pennsylvania State University is permitted to misquote Jesuit documents out of context, as well as to mistranslate and otherwise falsify the meaning of the Constitutions of the Society of Jesus, the *Spiritual Exercises* of St. Ignatius of Loyola and the central Christian dogmas of the Blessed Trinity and the Incarnation.

In tone as well as in argument, Professor Morse's article is shockingly offensive to the Christian conscience. James Joyce's personal apostasy is no warrant for *PMLA* to sponsor and disseminate so Blanshard-like an attack on Catholicism. The injury done to the reputation of all Jesuits, many of them members of the Modern Language Association, is not easy to calculate. But it is considerable, and it will not be easy to mend. If any reader of this article were to accept Professor Morse's argument at face value, he could never in conscience have further intellectual dealings with Jesuits. Much less could he entrust himself or his children to be educated in their schools.

NADIR OF SCHOLARSHIP

St. Ignatius never stated in the Constitutions of the Society of Jesus what Professor Morse makes him state through perverse and prejudiced mistranslations of Latin. St. Ignatius nowhere asserts that a Jesuit superior is entitled to order and oblige a subject, by virtue of his vow of obedience, to commit any sin whatsoever, venial or mortal. He expressly states the opposite. The only way that Professor Morse is able to substantiate his monstrous charge of immoral authoritarianism is by excerpting phrases out of their context and then mistranslating them in an egregiously wrongheaded way. This raises grave doubts as to the ability of present *PMLA* referees themselves to translate Latin. Further-

more, the article manifests no grasp at all of historical method. For example, there are two footnote references (p. 1019) to St. Ignatius' letter on zeal (May 7, 1547), in which he exhorts his subjects to *zeal* because they are soldiers of Christ. These are used by Professor Morse as evidence for the Jesuit "*unquestioning obedience of soldiers*." St. Paul's advice to the Ephesians, in military metaphor, "to put on the armor of God," has nothing whatsoever to do with the "*unquestioning obedience*" of soldiers. Professor Morse's interpretations of the Ignatian *Spiritual Exercises* are similarly unreliable and distorted.

UNBALANCED COMMENT

Apropos of St. Anselm's subtly refined intellectual approach to the Christian mystery of the Blessed Trinity, all that Professor Morse finds worth saying is: "In fact, the only way the church could keep man's soul from complete damnation was to split God into three parts, the first to damn, the second to save, and the third to reconcile the other two; but in order to avoid a polytheistic division of authority it had to insist that the three were identical in will and in power." From no scholarly point of view (critical or historical) is this "fair comment" for *PMLA* to tolerate in its pages. Has the Editorial Committee of *PMLA* asked itself whether this sort of anti-Catholic, un-Christian invective belongs in the pages of any "scholarly" journal?

It is a most puzzling question to have to put to so "learned" a journal, but a question that should be asked, and, we hope, answered: Why was such an article not sent out for previous review, if not to some Jesuit member of the Modern Language Association, at least to a qualified medievalist? Or to some student of Renaissance history who could referee with authority Professor Morse's handling of Jesuit documents? Why was this article, so embellished with footnotes in technical Latin (impressive, but totally irrelevant to the argument), not reviewed in advance of publication by someone who, even in 1957-8, still knows how to translate Latin? Are the pages of *PMLA* now open to a full-scale scholarly rejoinder?

The Unclosed Frontier

Robert E. Deegan

SOME SAY THE AMERICAN FRONTIER closed for good about the turn of the century. I believe it simply motorized its covered wagons and went into overdrive. Some proof of my thesis rests on the preoccupation of various mass-audience publications, especially since World War II, with the western frontier, California in particular, and Southern California most particularly.

The old adage about young men who should go West comes in for a little exegesis every now and then in the big-circulation slicks. Usually the articles on Southern California attempt to interpret this part of the country to the rest of the nation, dissecting the "what" of its mode of life and the "why" of its attractiveness. When you answer questions on this area, you speak with only shallow understanding if you talk merely in terms of geography and climate. These are the obvious features, but there is much more.

An understanding and interpretation of Southern California—with the Los Angeles metropolitan area as the focal point—can be achieved only if certain key concepts are borne in mind. The first of these is growth.

GROWTH AND CHANGE

The Los Angeles area is a new place every decade. When standard rules of thumb for municipalities are applied, any attempt at understanding the Los Angeles area falls on its face. People arriving in the 1920's sometimes spoke as if things would settle down and plans could be made in relation to the as-of-then population. This area has not settled down yet at all. It is a burgeoning frontier and probably will be during the lifetime of any of its present citizens. There has been no leveling-off period and none is in sight.

If the borders were closed tomorrow (and one L. A. chief of police tried just that in dust-bowl migration days), the natural increase would keep government, schools, churches, welfare organizations and other such agencies hopping for years in an effort to catch up. The truth is, when they think they have caught up with the present, the future has passed them by. There is no Wall of China to keep out John Newcomer. Monthly he comes by the thousands. Old-timers shake their heads. And in this new land, people and businesses can

become "old-timers" in as short a period as ten years.

Allied with this concept of growth is that of dynamic change. In many an American city, growth has not brought change as much as it has brought decay: rundown neighborhoods, slums, excessive pressures of overpopulation. In some degree Los Angeles has these, but, by comparison with the more conventional urban centers, the evidence of decay in the city is almost nil. And in its environs it does not exist at all.

CITY OF SUBURBS

When John Newcomer arrives in Los Angeles, he looks for a community center. He looks for the "down town" of a city of 2½ million, for the skyline of a metropolis. They never existed. Maybe they will in the future, if growth and motion result in a centripetal force. But it is just as likely that the general pattern will remain centrifugal—in concentric layers perhaps, but centrifugal nevertheless.

This isn't to say there is no down town or skyline in Los Angeles. It is simply to state that, in relation to the size of the population, the original center of the city has never looked the part. It could pass as the downtown section of a city in the 400,000-800,000 category. No more. Hollywood, Van Nuys, Canoga Park and San Pedro (to mention just a few areas, all within the city limits) have each their own complete shopping center. The downtown section of L. A. is today: a) the shopping place for the east side, which has no special one of its own; b) the financial hub of the Southland; and c) the civic center, which is developing remarkably.

As new waves of people arrived, the somewhat conventional small town of 1900 (population: 102,000) spilled over the Los Angeles Basin like a shallow reservoir after a broken main has suddenly gushed into it. People had come for a change—a change of locale, of climate and, most important, of their way of life. So the newcomers skipped the in-close residential sections and went to new developments, many so far out of "town" that their own shopping centers had to be built. And many old-timers packed up and moved to the Valley.

Los Angeles began suburban living within its own city limits. In fact, the whole metropolitan area has from the first developed on the suburban level. Other American cities grew too big and high and tight to provide comfortable space to raise a family. So the families went to the suburbs. Los Angeles was in the suburb business from the beginning.

FATHER DEEGAN is assistant director of the Los Angeles Archdiocesan Catholic Welfare Bureau. He knows his fellow Angelenos.

John Newcomer begins his understanding of Los Angeles by getting on wheels—usually four—and starting to move. He can't understand the growth until he has been around awhile—just a year or two will amaze him. He will see change, not all of it directly related to growth, after only a few months. But motion, an integral part of Southern California, becomes apparent immediately. There is in the general Los Angeles area a bubbling ferment of people on the move. They are coming and going, but mostly coming. And once they arrive, they keep moving: from old neighborhood to new tract, from hilltop to level ground. And from one part of the Valley to another.

The Valley is the San Fernando, some 200 square miles almost entirely within the city limits. Another valley is the San Gabriel, just east of the city, comprising such communities as Pasadena, Arcadia and Alhambra.

In next to no time John will be on a freeway. Five of these gushing rivers of cars, upon whose steady flow Los Angeles' manner of living depends, converge near the City Hall. There a four-story interchange stands as a monument to motion.

A freeway is different from its eastern relative, the turnpike, in that 1) it has been paid for, c.o.d., with gas-tax money, and 2) it is not confined to interurban service but is a part of the very traffic system within the city too. John will think he is suffering double vision, and then some, when he tries to count the automobiles. Virtually every family has one, most have two, and it is not unusual to find families with three or more. Nowhere in the world is there such a total or such a ratio. Nothing is "near" in Los Angeles. Out to dinner can mean thirty miles—and twenty more to a show—and then back home. With the freeways, places are not considered so many miles apart but so many minutes apart.

SUPERLATIVES AND DRAWBACKS

Perhaps because of the relaxing climate, or the story-book atmosphere of Hollywood, or the exotic distance of Southern California from the other population centers of the United States, superlatives have always been found here in abundance. This tradition can carry a writer away.

In many cases the writer who is not native or has not lived here long contents himself with putting down an account of Southern California in the well-worn superlatives, or he may invent a few of his own. Size, for instance, is a remarkable feature of Los Angeles. That's true. But it is not true (as one well-known writer claimed) that, because of the need for water, other cities of the county would be forced to let themselves be gobbled up by Los Angeles, and thus Los Angeles' city limits would eventually be just about coterminous with the county's. Arrangements have long since been worked out whereby neighboring cities can join the water district without fusing with the city. (The aqueduct itself is a true superlative, bringing water hundreds of miles.) In fact, Los Angeles has not added any notable chunk of real estate in decades and probably

will not do so any more. Next-door neighbors like Pasadena, Beverly Hills, Glendale, Santa Monica and Long Beach have no intention of giving up their independence.

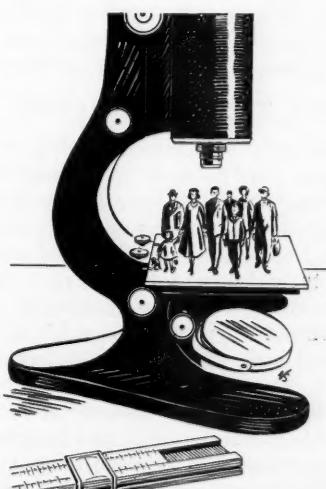
Smog, bad enough in reality, often gets outsized publicity. This blight has indeed spoiled many a good view around Los Angeles. But the residents who have been here awhile get carried away sometimes by a reverse exaggeration, as it were. They begin to extol the view that could be seen in days of yore, and the farther they go back in time the more crystal the clarity of each day's view; until when you reach the early thirties you find that the sky was never anything but bright blue. This wistful excess can be tolerated, though, because no one can be expected to put up with smog quietly.

MOTION ON WHEELS

Though a great deal of work has been done on smog—research, regulations, special policing by a high-paid director and staff—the nuisance has abated only a little. The early discoverers referred to San Pedro as the "Bay of Smokes" because of the way the Indians' fires put a gray roof over the land. The same atmospheric lid clamps down today: the fumes of factories and cars are locked in by the mountains and the peculiar conditions of air pressure. The very conditions which bring us our good weather have put this crown on the head of paradise. The very cars upon which we depend for our mobility are backfiring on us, and the windless climate is punishing us for allowing factories to spring up wholesale. Smog has taken some of the romance out of Southern California. But the immigrants keep coming.

The traffic here is naturally going to be almost unbelievable to John Newcomer. He has seen traffic elsewhere but not like this. It is a tide, with almost all flow and no ebb. It staggers the uninitiated. Many long-time residents never learn to take it in stride. The exaggerations on this subject are all on the side of the dangers.

To warn a motorist not to use a freeway unless he



drives with two mature hands at the wheel is common sense, but to say that freeways are menaces doesn't square with the facts. The Automobile Club of Southern California has conducted repeated surveys showing that there is great safety and economy in the use of the freeway. More people drive more cars more hours of more days in this area than anywhere else on earth. If by and large their over-all rating as drivers were not pretty good, the carnage would be many times worse.

Water is the wand which has been used to make a magic transformation of this land from a semi-desert by the sea to a flower-and-vegetable garden. The water comes a long way, and to take care of the future there are plans which are causing north-south conflicts within the State, not to mention an Arizona-California suit, presently being argued before a referee appointed by the Supreme Court, over the flow of the Colorado.

The weather is mild mannered. However, like a person of calm disposition, when aroused it can be furious. But this is not often. The usual weather conditions are a genial flow from a green first spring (autumn to May) to a dry second spring in the summertime. The typical temperature range in the day is 25 degrees from dawn to noon, while the typical range in any month is from several cool days to several warm ones, then back to cool and again to warm, and so on.

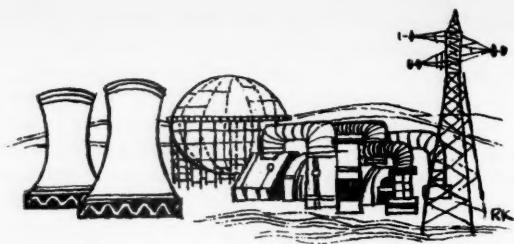
What has been said thus far is by way of discussing the mold into which the Southern California culture is poured. There is here a tremendous reservoir of talent. Hollywood, with its radio and TV as well as movies, is the magnet. But others, a great many authors, for instance, live here, even though they are unrelated to the Sunset Boulevard scene.

Since nothing in Los Angeles is compact, the culture may not be immediately evident. It, too, has no single hub. The Opera is crowded. So too is the Civic Light Opera. The productions of both are magnificent. The stars of the one are all from the "Met"; of the other, from Broadway. The world-renowned Huntington Library in San Marino is visited by goodly numbers, and the various art galleries are crowded. Hollywood Bowl does well, and so do legitimate stage shows and concerts. None of these is located near another.

THE TYPICAL ANGELENO

There is no typical Angeleno. And that ends that topic. But if you were going to approximate the typical in a description, you would have to say that his roots are only now beginning to sink deep. He is new to the land, like the European-born colonist of old. At times he yearns for the old home town, but quite likely it is a nostalgia that can be cured by the specific of one trip back in the winter. Anyway, many of his old neighbors have moved out here, too, and they gather at the huge State picnics.

He has found that life can have great variety. There are innumerable sports to watch, and he goes in record crowds. In November, 102,368 went to see a Rams' professional football team that had a losing record. There are also innumerable sports in which to participate:



snow skiing and water skiing, skin diving and swimming, boating and fishing, camping and—just driving, endless driving.

After a time he complains that too many people are moving in; this means he has sunk his own first roots.

He is of the middle class, in a place where this class has come into its own. He has a yard and breathing room, and he doesn't long for his old flat. Cooking in the patio a good portion of the year, he lives outdoors as much as in. With informality his trademark, he wears sports shirts almost as much as the Hawaiian does. He is loath to put on a hat. And so is she.

The typical Angeleno came here because he wanted to, and he claims that more people have freely chosen to move to the Los Angeles Basin than have ever freely chosen to move anywhere else on earth.

PUBLICITY AND INFLUENCE

Everything is overpublicized in Los Angeles, the negative points along with the positive. Smog, for instance, is as much a conversation piece with the New York cab driver, when he discovers you are from Los Angeles, as it is with the Angeleno driver when your eyes and his are smarting in home territory.

California, with more than forty per cent of its population in Los Angeles County, has taken strides—like a brash youngster elbowing his way among his elders—since it entered the Union in 1850. But it was a darling child from the beginning; beautiful and talented. And the first talents were of gold.

The influence of Southern California on the rest of the nation—not all of it good, by any means—is like the influence of the United States on its European relatives. Though often criticized by the older, more staid relative, the bumptious child has become father to a fabulous man. Right now, Hollywood alone proves this.

Through the years Southern California has pushed forward, looking more and more like the heir apparent to the American heritage. An equation or two can be built. The Los Angeles Basin area is to the State of California as California *in toto* is to the United States; and California is to the United States as the United States is to Europe. Old Europe shook her head at the uncultured New World, but lived to be a satellite of its influence.

To interpret Los Angeles one must realize that it is in many respects different, but that it is also every other American city—only somewhat exaggerated. Or, to put it in other words, it is America wrapped in a capsule.

Brazil's "New" Women

Barbara Ellen Wald

MUCH HAS BEEN WRITTEN about "the role of woman in the modern world." In the main, stress is placed on rediscovering and reasserting the essentially womanly values as our contribution to the stream of modern life—so competitive, technical, masculine—in which we find ourselves.

But for a broader perspective, it is interesting to note that the women of Latin countries are most frequently faced with the opposite task. Long formed in the tradition of self-effacing motherhood, of a particularly feminine role, theirs is the problem of finding their way into a position of influence in the modern market place without losing what is good and great in their heritage. A look at the women of today's Brazil, caught up in the current of change, can shed new light on our own efforts to achieve in the United States the modern Christian synthesis of woman and her contribution.

Brazil itself is a huge expanse of jungle and plateau, of mountains and rivers and plains, of plantations and modern cities. Life here, as everywhere in the world, is in a state of flux, owing to the drive toward urbanization and industrialization, especially in the last quarter-century. Within Brazil's borders today one can meet the most primitive Indian tribes, with a mode of living unchanged since 200 B.C.; one can meet the *caboclo* of the interior, a peasant completely cut off from civilization; and one can meet the rich banker of São Paulo, who in his comfortable and cultivated way of life is not unlike his fellow businessman in New York or London.

THE WOMAN OF THE PAST

In the new Brazil, in the large, booming cities of São Paulo and Rio de Janeiro, it can be said that two types of women exist side by side today: the woman of the past and the woman of the present. Terms denoting a difference in mentality rather than in time, these indicate approaches to life which can coexist in the same person. In many a modern Brazilian girl the two trends are intermingled, drawing her at times in one direction, at times in the other.

The wives of the *bandeirantes*, the Portuguese pioneers who opened up the interior of Brazil, of the *fazendeiros* on their plantations, of the doctors and professional men, as well as the more simple country

MISS WARD is secretary of the Grail Inter-American Council. She has recently returned from two years of service in Brazil.

women, are in general a type that has been common in Brazil from the time of the Portuguese colonization up until the last two decades. It still represents the majority of Brazilian women. For a woman of this tradition, inferiority to the man is an accepted fact. Rich or poor, she is accustomed to function as his subordinate in all aspects of her life. Alfredo Taunay's novel *Inocência* (1872) paints a picture of her life of withdrawal and obedience which is still accurate for certain parts of the country.

ARABIC INFLUENCE

Dr. Alceu Amoroso Lima, an outstanding Brazilian Catholic writer and scholar, suggests that the subordination of the woman in Brazilian culture is due at least in part to the Arabic influence. His book, *Idade, Sexo e Tempo* (1956) gives several interesting examples:

On one occasion, while traveling in the interior, I had the opportunity to dine in the house of a great *fazenda*-owner. We ate alone, and later in the evening, before retiring, I asked him if he did not have a family. "That was my wife who served us at table," he said, and indicated by his expression that the subject was closed.

Another time, riding along a certain road in order to assist at Mass in a nearby *fazenda*, I came upon a family which was probably heading toward the same goal. The man rode the horse, a young girl walked at his side, and an old woman also walked behind, carrying in her arms a child, probably to be baptized. I was not able to contain myself, and I asked the old woman: "But why do you not ride the horse?" She made a large gesture of surprise and answered me with these significant words: "Because we only have one horse."

History notes that very often the wives of the *fazendeiros* were women of marked capacity and a certain degree of culture. Yet in general these women of the past age did not have the opportunity for education, for cultural life, for the proper schooling of their large families of children, even for a knowledge of domestic skills and the facilities of human living. All this is still true of many women in the interior. Accorded little womanly dignity, unable to keep the men at home, many come to be little more than tools or objects of abuse. Often a carryover in centers of culture and education today is the double standard of morality: acceptance of the man's sexual infidelity both before and

after marriage, but condemnation of the woman who falls.

VALIANT WOMAN

A harsh picture—but there is another important side to the woman of the past. The suffering and personal humiliation to which her inferior position subjected her also produced deep and admirable qualities which have had a lasting influence on Brazil:

Resigned, selfless, silencing her resentments, suffering without complaint, the Brazilian woman has been the root and source of all that is Brazil. . . . If today we are a people, a more or less unified civilization, with the different races growing toward mutual understanding despite man's misdeeds in those beginning times, we owe it in great part to these Brazilian women, these great Christian examples of that Brazil of the pioneer and patriarch (Vianna Moog, *Bandeirantes o Pioneiros*, 1955).

The woman of the past age has always been and still is outstanding in her deep religious faith. Because of the historical situation in Brazil, it is rare that this faith has been nourished on a sound doctrinal basis, or even by the Mass and the sacraments—yet she has held fast to it and passed it on to her family and the generations afterwards. It was a faith deep and tenacious, strengthened in suffering—a supernatural vision permeating the whole of her life. Especially in the interior of the country, it is not an uncommon occurrence to meet a woman who has experienced a tragedy—the loss of a child, her house devastated by storm—and to receive from her a simple phrase in explanation: "*E porque Deus quis*" (It's because God wanted it).

Because of the harsh circumstances of her existence, the woman of the past age has become strong, too—one can even say great—in those qualities which are most precious in the feminine nature: in patience, in surrender, in readiness to sacrifice, in tenderness, compassion and maternal love.

To understand the new type of Brazilian woman who has been emerging in the past twenty years, we must be conscious not only of the increasing urbanization and industrialization of Brazil but also of its progressive Americanization. While many of the older generation still cling to their European formation and background, still look to France, as before World War II, for leadership in language, culture and philosophy, it is quite evident that the younger generation is captivated by "the American way of life"—in everything from a national mania for learning the English language to the teen-age craze for rock 'n' roll.

Here is one of the greatest factors influencing the Brazilian woman of today. She is impressed with the emancipation of womanhood as she sees it portrayed in American movies, books and magazines, television. She, too, wants to achieve a new status, to attain the liberty the American woman has been given, to enter into the many fields that have so far been closed to her. This has been the beginning of a phenomenal change in the position of woman in Brazil.

The change is apparent first of all in education. Until

1932, relatively few Brazilian women received formal education beyond the primary level. Today secondary education is an accepted fact for all Brazilian girls of the middle and upper classes, and in the universities women students are preparing for professions on nearly all levels.

One of the first fields which opened up to the young woman, and in which she is now completely accepted, is that of teaching. Today nearly all of education on the primary level is in her hands; and, particularly in the interior, the "professora" is a person of enormous influence. Social service, a profession which has important consequences for the future of Brazil and the amelioration of its widespread social inequalities, is attracting numbers of young women who see in it a direct chance to serve their country's needs. Nursing, formerly scorned as no profession for a respectable woman, is gradually gaining acceptance and applicants. Holding a job is no longer considered beneath the dignity of the middle- and upper-class Brazilian girl; and at six o'clock in the evening, at the end of the working day, São Paulo's streets are filled with attractive young secretaries, just like New York's.

A NEW FREEDOM

The Brazilian woman of the present has a desire for more freedom in her daily life also, for a breaking with many traditional conventions. Today it is not uncommon to see women eating in public restaurants, leaving their homes alone in the evening, or traveling from one city to another unaccompanied. (This is still not fully accepted, and one witnesses sharp conflicts between daughters and parents on the question of chaperons.) Courtship, until now carried on within the family circle, is gradually giving way to dating, American-style. Significant also is the new interest on the part of the Brazilian wife in her husband's business contacts. Hitherto much in the background, cut off to a great extent from his interests outside the family, today for the first time she accompanies him for evenings of social discussion with business friends.

In a word, a new type of Brazilian woman is emerging, a woman who, for good or evil, will play a more direct and influential part in shaping the future of her country than the woman of the past. Obviously everything will depend on her orientation at this point. The "modernization" of the Brazilian woman, like that of her sisters elsewhere, has adverse effects—and untapped possibilities.

In many cases, the woman's new freedom results in a break with tradition. Now the Catholic faith is too often merely traditional; and the "spiritual" woman is often identified with the sheltered woman of the interior, fingering her rosary, taking no active part in the life around her. In such cases, woman's emancipation can result in a loss of the deeply spiritual approach which has been her special gift. Often too, as Dr. Lima remarks, woman tends to imitate in the man "what he has of more secondary or less elevated nature: the clothes, the lack of good manners, irreverence, exaggerated liberties . . . the loss of a sense of discretion and

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modesty." . . . Again she loses many of the deepest qualities of her feminine nature. The much-publicized beauty contests, in which a bathing-suited "Miss Brazil" is held up as the ideal of Brazilian femininity, are symbolic of the assault which the modern city is making upon the innate modesty, discretion and sense of mystery that have characterized the woman of the past.

These are possibilities, dangers, threats—but there still remains the fact of an essential greatness of the Brazilian woman as woman, which cannot easily be erased. Endowed by nature, by her history, by her deep Catholicism with certain qualities and resources, she is, in many senses, in a unique position at this moment in history to meet with poise and balance the challenge of emancipation.

A NEW SYNTHESIS

Already a new type of woman has been produced by the blend of the past and the present. Living and working in the largest centers of movement and change, there are Brazilian women of great stature, who stand securely in the present but who bring to their modern professions the influence of a deep womanliness shaped by the Christian virtues. It is an encouraging experience to meet women like Lucia Sampaio Pinto: journalist extraordinary for São Paulo's *Gazette*, impetus of the movement for Catholic journalism, trusted representative of the bishop, founder of the first diocesan newspaper—warmth and compassion behind a typewriter. Or like Helena Iracy Junqueira, "brave woman" of the Christian Democratic party, member of the City Council of São Paulo, one of the guiding spirits of the first school of social service, who devotes time, talent and wealth to embodying Christian principles in political and social life. Maria Clara Machado, a dynamic young writer, is a directress and actress dedicated to the ideal

of a Brazilian theatre which will be truly artistic, wholesome and of the common people. Alice Meirelles Reis, outstanding child psychologist, is building up a model children's catechetical center in the alive, experimental parish of San Domingo.

Brazil today has women of great intuition, of strength of character, of organic contact with life, of rare spiritual vision—wives and mothers, educators, experts in social service, child care, politics, international affairs. These are witnesses to the potentiality that exists in the Brazilian woman to merge the rich qualities of the past with the new opportunities of the present, and to achieve a splendid synthesis.

The Brazilian woman has long been accustomed to see in the man "the hunter, the conqueror, and afterwards, the lover and lord." She will not lose too easily her characteristic feminine and dependent qualities. She has, like most of her countrymen, a living, organic relationship with the past which can prevent her from breaking too violently with tradition. And so there is the possibility that, with proper orientation, numbers of Brazil's young women today could integrate into this new phase of freedom, this enlarged scope of influence and activity, all the strength and normality drawn from the roots of the past—that past in which their feminine ancestors achieved a true greatness in their womanly qualities, their deep faith, their endurance, dedication and courage.

The releasing of such forces on a large scale into national life—a thing earnestly to be desired and worked for at this crucial time—could be of great moment to Brazil's future development, and a significant Latin-American contribution to the world scene. The question of the Brazilian woman, her emancipation and its orientation, is one which deserves our attention, our encouragement, our prayer and apostolic effort.

Lament for the Readers

Joseph P. Clancy

LAST MAY 7, the winners of the 1957 Pulitzer Prizes were announced on radio and television. The winners for biography, history and journalism were named. It was stated that no prize had been awarded for fiction. None of the newscasts I heard mentioned the winner of the prize for poetry.

You may expect this gambit to lead to a wailing essay on the sad plight of poetry in our society, on the split between the poet and the general public. The sad plight exists, though it is less sad and less of a plight than many of us are willing to admit. And it is not, though we like to think so, peculiar to our age. We may recall

that Chaucer composed for a small court circle, Shakespeare's sonnets circulated privately in a very select group, Milton wrote *Paradise Lost* for "fit audience though few." Some poems in some ages have reached a wide audience, intentionally or not; many poems in many ages have been for the few, intentionally or not. The quality of the poetry in an age does not seem to depend on the size of the audience, and the good health of poetry is not necessarily broken by winter and rough weather.

(But, says the devil's parenthetical advocate, most of the modern poet's audience consists of fellow poets, English teachers and literary critics. Whereas the earlier poet's small audience had less specialized interests. A very palpable hit, old mole.)

The poet's plight, then, is not my subject. I would

PROFESSOR CLANCY, who here speaks for the poet, is chairman of the Department of English of Marymount College, New York City.

rather look at another aspect of our literary situation: the plight of the readers who are college graduates. If their literature courses have had effect, they have acquired (Ay me! I fondly dream) the habit of reading poetry, the awareness of their need for poetry (the need is always there, it belongs to our humanity; the awareness of it and of the way to satisfy it should develop to full maturity in college). We will presume, rashly, that they have read enough of the poetry of the past to wish to read more and to know where to find it. But where can the graduate who is not in graduate school, is not a poet, a critic, an English teacher, and is not married to one or all three, where can this graduate satisfy this need with the poetry of the present moment?

POETRY AFTER COLLEGE

The best poetry of our time appears, for the most part, in magazines that restrict themselves to purely academic literary interests. Thus, one way to see what the better young poets are doing is to read recent issues of the *Western Review* and the *Hudson Review*, which feature anthologies of "poets under forty." I do not believe the ordinary college graduate should be expected to be a reader of such magazines, nor of the small magazines devoted exclusively to poetry, e.g., *Poetry*, *Image*, *Spirit*, the *Beloit Poetry Journal*. My concern is with the contemporary equivalents of what Dr. Johnson once called "the common reader," who finds literature a necessary delight but not an exclusive interest. Where can such readers find their daily, or even weekly or monthly, poems? Perhaps in the pages of the *New Yorker*, the *Atlantic*, *Harper's*; but it is a slim diet. All three use two or three poems an issue; their quality is rarely below the level of competence, and sometimes they print a really fine lyric. The *Saturday Review* prints a few poems, but is more concerned with reviewing literature than printing it. The same is true of other weeklies, such as *Commonweal*, *AMERICA*, the *Nation* and the *New Republic*. The attitude these magazines convey to their readers is that poetry is primarily a "filler," a way of avoiding the embarrassment of a blank half-column in their pages.

As for new books of verse, some are available in the public libraries, but fewer than should be. Most libraries will purchase a copy of last year's Broadway failure sooner than a poet's first volume, or fifth, unless he is an Auden or a Frost. The libraries have, of course, their budget problems, and must serve the immediate demands of their members. The common reader is not well-informed on current books of verse, even by the better newspapers in their daily and week-end reviewing: a new novel or biography normally receives more attention than a new collection of poems.

The result of this is atrophy in the common reader the habit of reading poetry. The good health of poetry is not as much in danger as the good health, literally, of this reader. The proportion of highly literate people who read almost no poetry has never been greater.

(But, says the diabolic parenthesis, doesn't all that go back to the split you began untalking about? To the

poet trapped in his private mirage and the public too dried-out to stir from its desert? To the poet's voluntary and involuntary use of what C. S. Lewis called "unshared backgrounds"? And haven't you done a bit of that yourself in this essay? Do you expect your readers to catch the allusion to Dunbar's "Lament for the Makers" in your title and the sneaky little phrases from Shakespeare and Milton?)

I have no solution to suggest. It would be well if our magazines of general interest occasionally devoted several pages of an issue to poetry, preferably to four or five poems by a single poet. This would not be more space than is given to an article or short story. (Have you noticed, says my bracketed double, how little space is given to short stories in those pages? Give it up, boy; it's a non-fiction age.) It would be well if the newspaper reviewers made an effort to publicize verse, especially now, when many of the good young poets are attempting to stay clear of the obscurity of their elders, and could attract the common reader if his attention were called to them. It would be well if that common reader once in a while made an uncommon effort to search for the poetry he needs.

HELP FROM THE MAGAZINES

(Well, says my two-faced familiar, let's end on a happier note. The *Atlantic* has begun to reserve some pages for poetry every few months; both *AMERICA* and *Commonweal* have recently increased their use of verse. Rolfe Humphries' second volume of *New Poems by American Poets* is available for 35 cents. *New World Writing* continues to appear twice a year in the local drugstore, more often as a stimulant than as a soporific. Publishers are bringing out paperback originals of verse. Your common readers can buy John Logan's *Cycle for Mother Cabrini* and Edwin Muir's *One Foot in Eden* for \$1 each; they may not recognize the names, but they would probably like the poems. Suggest that they look—or fill out a reserve card—for some of these when they visit the library: Kathleen Raine's *Collected Poems*, James Wright's *The Green Wall*, Philip Booth's *Letter from a Distant Land*, John Ciardi's *As If*, Elizabeth Jennings' *A Way of Looking* and the volumes in Scribner's *Poets of Today* series. And please come full circle by recommending the 1957 winner of the Pulitzer Prize for poetry, Richard Wilbur's *Things of This World*.)



State of the Question

THE WAY SPUTNIK LOOKED TO THE CATHOLIC PRESS

At our invitation the author of this survey explored the skies of the American Catholic press for evidences of the shadow cast by Sputnik upon the editorial pages of our diocesan newspapers. Her careful roundup of opinion invites reflection, perhaps even resolution, during our February Catholic Press Month.

"October 4, 1957" was the title of the editorial in the *Florida Catholic*, and it began: "Until the world's last chronicler dips his pen for the last time and scribbles the last word, the date of October 4, 1957 will glow grimly red on the calendar of mankind." At the other end of the spectrum the *St. Louis Review* said editorially: "We cannot understand why there should be consternation over Russia's success with the artificial moon. . . . In time, no doubt, the present event will be eclipsed if not forgotten. . . ."

Thus did Sputnik penetrate the editorial pages of the Catholic weekly diocesan press, which on the whole was inclined to keep cool, hoping that morality would prevail in space, and urging less materialism and more prayer upon the principals in the race. A survey of 44 newspapers across the nation with more than three-quarters of the entire weekly local diocesan circulation showed that in three consecutive issues after the launching of the Russian earth satellite 50 editorials on this subject appeared in 32 of the papers. This total nearly equaled the combined strength of the four next most popular editorial subjects: Mission Sunday, the Teamsters and American labor, the Holy Father's address to the Lay Apostolate Congress, and the Princeton affair and the nature of scholarship.

Most editorials noted that the American public was confused and fearful, but the writers said that they themselves were not too much concerned. Only one hinted at disbelief: the *Lacrosse Register Times-Review* said: "Few dared to question whether this Russian-made 'moon' was really 'upstairs.' It felt that Sputnik was just 'another fantastic Communist propaganda trick,' one that 'should have merited an unimportant back-page announcement.'

Everybody else believed in Sputnik with varying degrees of warmth. It was difficult to sort the praise into the grudging and the ungrudging. The *North Carolina Catholic* was whimsical. "Most likely," it said, "the good God who balances the spheres in His two fingers may have allowed an archangel or two (with sheathed swords) to accompany a bevy of baby angels along with childlike saints like Francis and Thérèse to take a spin . . . astride Sputnik." The *San Francisco Monitor* said: "The enlargement of our knowledge is a proud achievement. . . . So we are not particularly unnerved. . . . We are not afraid so much of the atom bomb as we are afraid of the judge who encourages divorce or the doctor who practices euthanasia."

God versus Sputnik

"We cannot develop any sense of panic," said the *Los Angeles Tidings*, ". . . the event was more or less inevitable." The *Winona (Minn.) Courier* called Sputnik "Kid's Stuff!" The satellite, it said,

is a mere childish toy and accomplishment in the light of the almost 2,000 years of a Church's existence. . . . Why wasn't there a hullabaloo 40 years ago when . . . the sun spun, cartwheeled and danced . . . above Fatima. When our Lady sent her satellite on Oct. 13, 1917. . . .

A number of papers gave a "satellite vs. Fatima" interpretation, seeing significance in the dates. Some editorialists and other commentators who minimized Sputnik nevertheless made dispor-

Few people are more avid readers of the diocesan newspapers of the country than Norma Krause Herzfeld, who prepared this survey. Mrs. Herzfeld has played the friendly critic of the Catholic press twice before in America's pages (5/11/57 and 11/23/57).

tionate comparisons, e.g., God vs. Sputnik, Church vs. Sputnik, the moon vs. Sputnik, which seemed to betray a deeper concern.

The Pittsburgh *Catholic* said Sputnik was "less awful to contemplate and less dangerous" than Mike Todd's party, which "disgraced our television sets last week." The Worcester *Catholic Free Press* referred to Sputnik as "the little gadget . . . made in Russia."

Setback for U. S. Science

There was heavy emphasis on humility, but disagreement on whether the United States had been humiliated or merely humbled. Americans ought to learn from this that they have no monopoly on brains, said some editorials. Others felt America was too materialistic, had better worry more about spiritual resources than military or scientific resources. Opinion was about evenly divided as to whether the satellite had any military significance, whether the Soviets had an effective ICBM.

Detroit's *Michigan Catholic*, referring to "Russia's spectacular stroke," said: "Scientifically, militarily and politically, for the moment at least, and in this context, we stand second." The *Indiana Catholic and Record* of Indianapolis said it was a "tremendous" accomplishment which opened the way to "fantastic projects formerly reserved for the imagination of science fictioneers."

"Congratulations to these Russian scientists . . . and we gladly give them," said the *Lansing Catholic Weekly*. "But we must realize," it went on, "that their efforts are directed toward conquest of space and also the conquest of the human world by military means. . . ." The *St. Louis Review* said: "Whatever their motives, whatever use propaganda-wise they make of this, whatever our bias against Russian ideology—these scientists are to be paid homage."

The Newark *Advocate* said U. S. statesmen and scientists were taken by surprise because they failed "properly to appreciate the Soviet system and the nature of the Soviet conspiracy." Using a favorite comparison among Catholic editorial writers—that of the earth satellite and the Eastern European political satellites—the paper went on to ask: "Who, after all, have had the greatest experience in the making of satellites? . . . Russia for years has been the world's outstanding satellite-maker." Said the Rochester *Catholic Courier-Journal*,

"Statesmen . . . scurried to make obsequious bows to the Soviet scientists who, we had been told so frequently before, were years behind the scientists of the free world." Scientists also came in for something of a rebuke in the *Washington Catholic Standard* the first week after Sputnik: "The quick conclusions of some scientists that the new satellite . . . has no real military value may be true for the immediate present. But for how long? Are the scientists who produced it expected now by us to retire to a villa on the Black Sea?"

Need to Face Facts

There was relatively little criticism of the Administration as compared, say, with that at the time of the Hungarian uprising. The *Florida Catholic* contented itself with "No leadership." But the Boston *Pilot* said, "The President has said exactly what had to be said . . . with . . . candor." The *Dubuque Witness* felt that it must be left to the individual to judge whether the situation reflected favorably or unfavorably upon the Administration. The *Lansing Catholic Weekly* said, "If there has been some failure on the part of the Administration to supply imaginative leadership . . . if there has been too smug an attitude on the part of our Washington authorities, if we have disastrously underestimated the skill of Russian scientists, then certainly we need to reconsider our position critically. . . ."

Said the *Washington Catholic Standard*: "Our friends look to us to furnish strength, not excuses, and the uncommitted nations of the world will certainly not be drawn to us because we saw no sense in engaging in a 'satellite race.'" Sputnik, said the *Trenton Monitor*, "inspires reasonable doubts as to the wisdom and the effectiveness of our present and past national policies. . . ."

Why did the United States fall behind the Russians in the race for space and missile supremacy? And where do we go from here? The most consistent editorial answer to the "why" was that Russia obtained U. S. scientific secrets from spies and traitors and was able to use this information to make far greater scientific and technological advances than the United States had been able to make with this same information. Of the 32 papers commenting editorially on Sputnik, ten presented this position.

"Does the land of the free and the home of the brave no longer have Mc-

Carthys or Pattons to scourge the traitors from its templed hills?" asked the *Florida Catholic*. It called for a "CRASH PROGRAM AGAINST AMERICAN TRAITORS." Russia, it said, is benefiting "scientifically and politically from the information passed on to it by American spies and traitors . . . in almost all . . . Government departments and agencies." Among those specifically named was the State Department, where the Government should immediately throw out the men "who gave an ovation to the traitor who recently returned . . . under orders from the U. S. Supreme Court. . . ." The *Texas Catholic* of Dallas reprinted one of these "Survival" editorials.

Traitors Within Our Walls

The *Dubuque Witness* said that if witch-hunting keeps men like Dr. Linus Pauling out of "sensitive" positions, "we need more witch-hunting." The *Albany Evangelist* said that "the extent to which Russia's progress may be attributed to secret data supplied by traitors may be debatable. But there is no question of gains the Soviets have made with the help of American 'intellectuals' who are dedicated to the enthronement of godlessness and the vile mutilation of objective truth." It took out after Walter Lippmann for blaming the U. S. predicament on "McCarthyism and Philistinism."

Said the *LaCrosse Register Times-Review*: ". . . scientific Red progress over the free world in this area was due to free espionage rampant especially in the United States, despite the Central Intelligence Agency run by the President's brother. . . . Has anyone considered that if the Army-McCarthy hearings had not been lampooned, silenced and whitewashed, maybe this fantastic espionage would have been revealed and there would now be no 'Sputnik'?"

Said the *Brooklyn Tablet*: "What should worry us is that the Reds have the cream of German scientists, captured after World War II, and that their spies in this country have kept them fully informed of all our scientific developments." The *New York Catholic News*, in an editorial titled "The Fruits of Treason," said: "It is senseless to assume that such Red spying is not being done in Government projects at this very moment. . . . Yet there are still Americans who treat evidence of Red

spying as something out of dime comic books!" The *Baltimore Catholic Review* reprinted this editorial.

The Newark *Advocate* declared the Soviet advantage came from slave labor, German scientists and espionage. "It includes, too, we may surely suspect," it said, "the products of free American minds and hands, stolen (perhaps with the connivance of some of our own—remember Alger Hiss and the Rosenbergs) by Soviet agents to whom . . . we allow too much freedom. . . ." According to the *Philadelphia Catholic Standard and Times*, "by sheer stupidity on our part and treasonable activities of home-grown Reds and foreign agents, our scientific information has been stolen and set to work against us. . . ."

Other papers laid the blame variously on interservice rivalry or on lack of long-range planning and crash programs. The *Hartford Catholic Transcript* said this defeat "is attributable, also, to our failure to stress, discover and develop intellectual capacity in our schools." The *Washington Catholic Standard* felt that "we spent so much on feeding and building the rest of the world that we have had to save on the satellite program." But, it went on, "it will not be enough for us to say that we fed the hungry; we must defend the world, physically and mentally."

How Do We Catch Up?

What more should America do now, in addition to rooting out the traitors and stepping up unified research efforts? A military struggle is no solution, said the *Rochester Catholic Courier Journal*. Christians must fight, it said, with what the Holy Father called "the weapons of Christ." These, it said, were "a practical application of Christian principles to modern problems—in family life, education, economic disputes, newspaper publication, radio and television programming, motion-picture work, and special problems existing in Latin America, Asia and Africa. . . ." Said the *Trenton Monitor*: "The United States must exercise what it still possesses in the way of world leadership for the control of the powers of annihilation which science has developed. . . ." The *Milwaukee Herald Citizen* mentioned "the Christian duty of doing all that is possible to prevent the massacre of large portions of mankind by an agreement for worldwide disarmament." The Newark *Advo-*

cate mentioned "the problems of outer space posed by Russia's 'Sputnik'" as one of the major concerns that "have drawn men's minds more than usual to the meeting place of the nations on New York's East River," suggesting that this is a new realm for UN activity.

None of the 32 papers, with the possible exception of the *Florida Catholic*, expressed any doubts that American satellites would eventually be up there with Sputnicks through the efforts of American scientists and technologists. Finally, in view of this fact, and in view of the fact that optimism prevailed over U. S. scientific prospects for the long race ahead, what about the long-range issue of our science and education?

Technology is Not Enough

The Hartford *Catholic Transcript* said:

Abhorrent is the Soviet system of recruiting and ruthlessly driving brain power in the cause of materialism. But the alternative is not the neglect or deliberate stunting of brain power so as to reduce all to a level of intellectual mediocrity. It is, rather, truly liberal education, which challenges and forwards the minds of free men in the cause of freedom.

Detroit's *Michigan Catholic* assumed that a greater emphasis on science in education would automatically mean a downgrading of arts and humanities. Better, it felt, "a temporary defeat in launching a space satellite," than "a national tragedy" of more science.

In the most spectacular approach, typographically and otherwise, of the 132 papers surveyed, the Lansing *Catholic Weekly* ran its editorial "A Call for More Scientists" across the top of its front page with letters one-and-one-half inches high flashing, "BEEP . . . BEEP . . . BEEP." "We in America," said the editorial, "must face the necessity of arousing public opinion in such a way as to restore the dignity and standing of the

intellectual in our society. The day of ridiculing the intellectual student who is engaged in scientific research must become a thing of the past. . . . Catholic educators at all levels . . . can do a great service . . . by upholding the ideal of the scholar and the research student to our students.

This ideal and its potentialities, concluded the Lansing paper, "must be turned into real achievement before it is too late." NORMA KRAUSE HERZFELD

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BOOKS

The Serenity of Sanctity in a Troubled World

ST. BERNADETTE SOUBIROUS

By Msgr. Francis Trochu. Translated by John Joyce, S.J. Pantheon. 384p. \$4.95

In this centennial year of the apparitions of our Lady at Lourdes, the eyes of the Christian world are focused on the peasant girl of Massabielle, who saw and conversed with the Blessed Virgin and emerged from menial obscurity to become St. Bernadette Soubirous. At this appropriate time, Monsignor Trochu's masterful work, regarded in France as the definitive biography of the saint, is made available to English readers. This distinguished historian has won signal honors from the French Academy for his scholarly writings and wide acclaim for his accurate studies of the Curé of Ars and St. Francis de Sales.

In this biography of the visionary of Lourdes, the author presents ample proof of his tireless efforts to dig deeply into the primary sources of evidence about all phases of his fascinating story. From the statements and personal letters of Bernadette, the testimony of her contemporaries and the official documents of the civil and Church authorities of the time, he has gathered many commonly overlooked facts, which heighten the lights and shadows of her life and produce an authentic portrait.

Where Msgr. Trochu excels is in his telling with delicate precision the complete story of the favored daughter of the Soubirous family. Unlike many authors, he does not become so absorbed in the startling events of the apparitions and the inquisitions that he neglects to give a satisfactory account of the real climax of Bernadette's personal life, the final 13 years as a religious. In a lengthy and detailed description of her days as a Sister of Charity in Nevers, the writer uncovers the evidence that reveals the virtuous soul of a simple, obedient and amazingly humble saint. This is hagiography at its best, an objective study of the life of a human being whose evident inadequacies are transmuted into supernatural perfection under the impact of divine grace.

Another attractive feature of this book is the deft touch of the historian in depicting the characters of Father Peyramale, the pastor of the church in Lourdes, and Mother Vanzou, the mistress of novices at Nevers. These two persons, who played such influential

roles in the life-story of Bernadette, have been described by some authors in less than laudatory terms. Hewing close to the line of the objective evidence, the Monsignor shows that while Fr. Peyramale was coldly aloof and even harsh in testing the veracity of fourteen-year-old Bernadette, he later became her warm-hearted admirer and friend.

On the other hand, the impartial record indicates that Mother Vanzou maintained a strangely antagonistic attitude toward Bernadette not only as her mistress of novices but also as superior general, a post she held for eighteen years. It was only at the close of her life, and aptly enough at the Sisters' convent in Lourdes, that Mother Vanzou expressed her final faith in the apparitions.

Bernadette offered some concise suggestions to hagiographers, when she wrote: "I think they ought to point out the faults the saints had and show the means they used to overcome them. That would be helpful to us. All that is mentioned is the revelations or the wonders they performed. That does not serve our advancement." The maiden of Massabielle and her fervent admirers are fortunate in having an expert biographer tell the story of her life objectively, completely and inspiringly.

VINCENT DEP. HAYES

Six Whom Christ Called

GIANTS OF THE FAITH: Conversions Which Changed the World.

By Rev. John A. O'Brien. Hanover House. 316p. \$3.75

Authors of convert-stories are tempted to write melodrama. Father O'Brien here presents six vitalized biographies rather than movie scripts. There is admirable restraint and fidelity to historical fact in his retelling of the life-stories of St. Paul, St. Augustine, Newman and Chesterton. Readers already acquainted with the main events in the lives of these four converts may find the pace of these familiar odysseys rather slow-moving at times.

The last two biographies, however, are richly rewarding. Orestes Brownson and Isaac Hecker have a real significance for us today because they faced the same problems that challenge American Catholics in 1958. From their ex-

perience we can learn a few lessons on how to meet the tensions, suspicions and phobias that arise from the presence of the authoritative Catholic Church in a pluralistic society. In summarizing their careers, Fr. O'Brien offers helpful, and indeed inspirational, studies of their psychology and apostolic techniques.

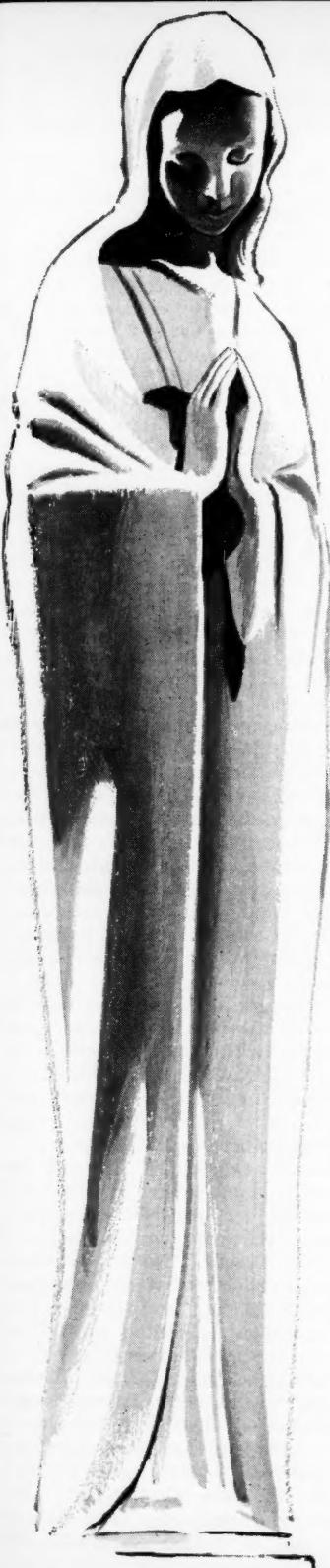
In 1841, the young German-American social reformer and mystic, Isaac Hecker, was only 21 when he met the radical philosopher and editor, Orestes Brownson, then 38. They became close friends and helped each other past the lotus lands of private religion and the chilly crags of German philosophy to the light and warmth of Catholicism. Hecker preceded Brownson into the Church by a few months.

Fr. O'Brien shows that while their paths to the Church ran parallel, they adopted radically different mental attitudes towards Protestants after reception into the Church. Brownson, the keenest logician of his day, set out to devastate the arguments of Protestants, which only infuriated them. His ultimate confession of failure in 1856 is pathetic: "My own method, I believe, is the worst of all, that of logic."

Hecker's approach, on the contrary, was irenic and constructive. In 1858 he and for confreres founded the Paulists (this is the centenary year of the founding). He taught his Paulists to have a sympathetic understanding of the American Protestant mind, a love of liberty, a reverence for the affirmations of the Declaration of Independence. Newman wrote that he felt that he and Hecker had both begun a work of the same kind, "he in America and I in England."

The general reader will find the book easy to read, hard to put down. The student of history or of spiritual theology will read it twice. JOHN SHEERIN





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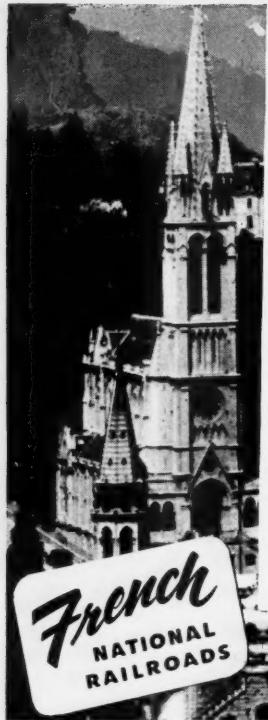
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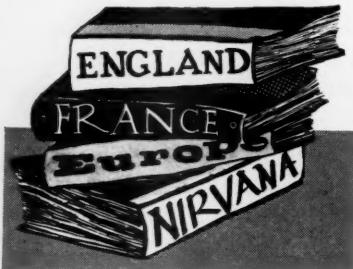
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Light on a Dark Problem

EPIPHANY FOR DIXIE

By Harry S. Ashmore. Norton. 189p. \$3.50

STORY OF THE AMERICAN NEGRO

By Ina Corinne Brown. Friendship. 212p. \$2.75 cloth. \$1.25 paper

Two contrasting approaches to a deeper understanding of the Deep South's core problem are offered in these additions to the growing arsenal of pen-weapons for the region's battle of ideas and social forces.

Out of the 1957 turbulence of Little Rock comes a surprisingly even-paced socio-political analysis in *Epiphany for Dixie*. In vigorous, incisive journalistic style, Harry Ashmore, the well-known editor of the *Arkansas Gazette*, who stoutly opposed Governor Faubus' stand in the recent integration crisis in Little Rock, writes a prolonged obituary for Faubus and all of his fellow "Dixie-gogs" of the Old South in the dead past.

South Carolinian Ashmore, a liberated and undismayed Southern moderate, does more than sound taps for the 19th-century South. He more or less decently interts the Southern novelists' myth of the glorious aristocratic past, the fossilized anachronisms of the Dixie demagoggs, the unmasked sadism of the hooded guerillas fighting a lost rear-guard action, and the three institutions that emerged to replace the old slavery: Negro (and poor white) economic peonage, one-party (white) politics, and Federally approved compulsory segregation.

Moving forward from these, Ashmore optimistically tries to write a cornerstone inscription for the South of the Future. He sees it emerging with the industrialization, the urbanization, the stepped-up oil boom, and the general economic prosperity of the region.

Because segregation impedes the wheels of economic progress, Ashmore anticipates an inevitable compromise between the demagoggs' "Never!" and the New Negro's "Now!" He sees a gradualistic (hated word) transformation of the South's legal system because gradualism is the central fact of non-revolutionary social change.

Notwithstanding the shouts of eternal defiance by the New Know-Nothings, Ashmore feels that all their oratory is but a prelude to bargaining—not to battle. Each side has to declare loudly in word and gesture what it wants. Then, when the shouting dies down, the give-and-take of political compromise will settle the issue.

America • FEBRUARY 8, 1958

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It is a measure of the New South's progress toward this goal that the sentiments expressed in *Epitaph for Dixie* and in Harry Ashmore's strong political editorials have not meant an "epitaph for Harry."

In *The Story of the American Negro*, the Texas-born social anthropologist, Dr. Ina Corinne Brown, has brought up to date her splendid introduction to the problem. My copy of the older (1950) edition is dog-eared and well thumbed, having been recommended and loaned to dozens of Southern students in my courses in race relations and social problems. From Dr. Brown, they have learned the basic facts needed for a balanced discussion of the status of the Negro in America. Her bias-dissolving equanimity and her lucidity of treatment can contribute much to the education of the students of the New South.

ALBERT S. FOLEY

THE WELLS OF IBN SA'UD

By D. van der Meulen. Praeger. 258p.
\$5.50

The luxurious living and lavish spending of the princes of Sa'udi Arabia have become so commonplace in the public view as to find their way into American cartoons. But the very recent history of the rise of the house of Sa'ud is unfortunately overlooked. It is a story of religious fervor, missionary zeal and holy war which brings into proper perspective an element frequently overlooked in the Middle East picture: the spiritual background of the Arab bloc. *The Wells of Ibn Sa'ud* is the story of the greatest of the Sa'udis, but even more it is the story of Islam in conflict with wealth and technology.

In 1926, the year after Ibn Sa'ud secured his hold on the Arabian peninsula by driving out the Hashemite faction, D. van der Meulen, fluent in Arabic and Islamic culture, came to Sa'udi Arabia. As consul and later as ambassador for the Netherlands, he associated intimately with King Ibn Sa'ud. Spiritual and political leader of the extreme Wahabite faction of Islam, Ibn Sa'ud was bent on restoring the primitive Moslem worship.

Music, veneration of saints and representation of the human figure had no place in his worship of the one God. Could the puritanical reforms of this Wahabite revive Islam and buttress it against interior decay? Such is the question Van der Meulen put to himself in 1926. This book is his answer.

In his 10 years of Arabian service he saw the strong hand of Ibn Sa'ud smash

the monuments of "saints" and handcuff the brigands who fleeced the pious pilgrims on their yearly trek to Mecca. But the primitive puritanism of Wahabite Islam which flourished in the desert had to be tempered for the holy cities of the Hejaz.

This tempering led to "full retreat" when oil royalties bulged the royal coffers. Ibn Sa'ud tried to keep his Moslems clean of contact with the American oil people—a vain attempt, for soon the "smell of the motor replaced that of the camel." It is with disenchantment that the author relates how tawdry colored lights, loudspeakers and the drone of irrigation pumps replaced the austerity of the desert, and how American oil men replaced him at the king's right hand.

American organization and mechanization fascinate the author, but America's mistake, he thinks, has been its failure to show a religious front in Arabia. Ibn Sa'ud missed the foundations of Western civilization, and the faults of Ibn Sa'ud are magnified in his son, the present king.

Ibn Sa'ud was a hero for Van der Meulen because of his deep Wahabi piety. The king's decline is seen as a de-

cline of the spiritual in the heart of Islam. Still, an observer of less rigid tastes than the author might judge the change as a forced adaptation rather than a decline. Wahabite Islam could have survived only in isolation; and isolation was impossible. The letter has faded, but does not the spirit remain?

JOHN J. DONOHUE

THE QUEST FOR BEAUTY

By James L. Jarrett. Prentice-Hall. 318p.
\$7.95

The history of esthetics has served constant warning against the pitfall of a priori theorizing regarding beauty and art. The quest for beauty must never be a search for what corresponds with one's preconceived notions. The only path open to the theorist is to attempt to analyze what the artist is, what he has done, what men's reactions have been to his products. As a result of this procedure he may then venture to say what these things *should be*, but even here he will refuse to dogmatize.

Mr. Jarrett, therefore, seeks primarily to present "a survey of the problems and theories of esthetics." His attitude

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is essentially a sober one; he presents a large variety of positions, refusing to opt for any of the extremes, preferring rather to recognize the value of each and to attempt a synthesis of positions. Thus, he tries to combine the valid elements of "subjectivism," "cultural relativism" and "objectivism" in an evaluation of beauty. Precisely because beauty is created, there can be no precise formula whereby it is determined. Nor can creativeness itself be definitively described.

This attitude permits the author to recognize a genuine dialectic of form and content in all art. Beauty cannot be confined either to form or to content, nor can the artist's experience be complete prior to its expression. The product is new, not only to the observer but also to the artist himself; his process of discovering his own ideas is his process of expressing them. Nor does the artist express *only* for himself; he expresses for the beholder. Still, his effort is not concerned with merely evoking an emotion from the beholder; artist and beholder are engaged in an esthetic dialog.

From the beholder the author demands a proper "psychic distance," a large degree of "empathy," and a proper balance of emotions and thought. Thus, beauty calls forth a response which is neither exclusively intellectual nor exclusively emotional. From the critic he demands not only technical knowledge but above all a love of the art he analyzes. From artist, beholder and critic he demands a sense of morality, not as a criterion of art, but as a value inherent in art itself. Only on this last point does the author's middle-of-the-road position leave the reader somewhat dissatisfied as to the mode of synthesis to be effected. QUENTIN LAUER

THE PHILOSOPHY OF KARL JASPERS
Edited by P. A. Schilpp. Tudor. 918p.
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This is truly an international project in philosophy. Twenty-four American, German, French and Danish scholars converged upon the thought of the great German existentialist now teaching in Basel, Karl Jaspers. Their purpose was principally to understand his views and, on the basis of an accurate understanding, to make some relevant criticisms from their own standpoints.

All the major facets of Jaspers' mind are explored in the process. There are illuminating studies of his position on the limits of science, the nature of rational communication, the meaning of

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FIFTH AMENDMENT MORALS

By Rev. William J. Kenealy, S.J. An eminent Jesuit lawyer, the former Dean of Boston College Law School, first carefully and clearly outlines in non-technical language the origin, scope and meaning of the fifth amendment; then he gives an actual case of a man haled before an investigating committee; and finally analyzes the legal and moral implications of "taking or not taking the fifth amendment".

THE LAW AND THE DIGNITY OF MAN

By Very Rev. Francis J. Lally. An able discourse on the Common Law, the Magna Carta, and the natural rights which befit the dignity of a human person.

THE PLACE OF SEX

By Rev. John L. Thomas, S.J. Two errors make it difficult for many Catholics to meet the challenge of the "sex revolution": 1) misdirection of moral anger, and 2) failure to understand the real sources of today's confusion on sex. In the midst of so much confused thinking on sex, this article is one of the most valuable ever offered on the subject in the CATHOLIC MIND.

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An article on the American achievement of fusing many peoples into one nation, another on international social justice, another on spiritual growth through Social Action, another on the background of Hungarian revolution and revolts, a very good list of readings on communism by the Attaché at the American Embassy in Vienna.

DOCUMENTATION

The Apostolate of the Laity

The complete address of Pope Pius XII to the World Congress of the Lay Apostolate, Vatican City, October 1957.

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evil and transcendence, history and tradition. Further light is sought by comparing Jaspers with some related thinkers: Kierkegaard, Max Weber, Nietzsche and Heidegger. Comment is made on his contributions to psychopathology (he wrote the first major textbook in this field), social sciences, literary criticism and the philosophy of religion.

Out of these studies emerges an authentic, dimensioned portrait. We can appreciate why the editor chose Jaspers for inclusion in the Library of Living Philosophers, and why Americans (who have been notoriously shy about existentialism) are willing to deal seriously with him. Jaspers keeps a foothold in the sciences, works clearly and systematically in the major areas of philosophy, and will consider criticism to some extent. He is convinced, also, that "the idea of the university lives decisively in the individual students and professors, and only secondarily in the forms of the institution." Of all the existentialists, he is the most congenial for study.

Jaspers' own contribution to this volume consists of a direct and informative autobiography, as well as a detailed reply to his present critics. There is also a useful glossary of his special terms and a complete bibliography.

Altogether, this is the completest analysis of a major existentialist now available in English. JAMES COLLINS

Our Reviewers

REV. VINCENT DEP. HAYES, S.J., is an assistant professor of theology at Fordham University.

REV. JOHN B. SHEERIN, C.S.P., is the editor of the Paulist monthly, *The Catholic World*.

REV. ALBERT S. FOLEY, S.J., is professor of sociology at Spring Hill College, Mobile. He is the author of *Bishop Healy: Beloved Outcaste* (Farrar, Straus and Cudahy, 1954).

REV. J. QUENTIN LAUER, S.J., who completed his doctoral studies at Paris and Munich, is assistant professor in Fordham's Department of Philosophy.

JOHN J. DONOHUE, S.J., of Weston College, Mass., taught at the New England Jesuits' school in Iraq, Baghdad College.

PROF. JAMES COLLINS of St. Louis University is the author of *A History of Modern European Philosophy* (Bruce, 1954).

RECORDINGS

Whereas recorded musical dramas continue to appear with predictable regularity, recordings of the dramas of Shakespeare are issued only at rare intervals. Consequently a new and virtually complete recording of *Hamlet*, featuring John Gielgud and the Old Vic Company, deserves special notice. Since the play is enacted through the sole medium of sound, one must rely on the voices to create the atmosphere as well as the characters. For myself, Gielgud seems both too mature and secure for an ideal Hamlet, but one is carried along by his mastery of the role as well as his articulate presentation. Paul Rogers as the King, and Coral Browne as the Queen, are models of what one expects Shakespearean actors to be. The voice of the Ghost ought to possess a more preternatural quality, and the sound effects might have played a more predominant role (4 Victor LP's).

A new reading of the Brahms' *Violin Concerto* by Yehudi Menuhin and the Berlin Philharmonic is beautifully reproduced and packaged, but fails to bring to life the contrasts and dramatic tensions inherent in this music, chiefly

because of the uncommonly slow beat set by conductor Rudolf Kempe (Cap. PAO 8410). Thus the first movement seems closer to quasi-adagio than allegro non troppo. On other counts, the playing is fine—but I believe the ordinary listener will consider Milstein's rendition of this concerto closer to an ideal interpretation.

The same Berlin orchestra is presented under the baton of Leopold Stokowski in performances of Stravinsky's perennial favorites, the Suites from *Firebird* and *Petrushka*. The music has now been recorded many times, and the experts will doubtless find many comparisons to offer. But to make a long story short, Stokowski has few equals when it comes to eliciting from an orchestra the multi-hued and flashing colors that have made these two works among the most durable of this century. There is so much to listen to that one scarcely misses the ballet action which ultimately gives meaning to the scores (Cap. PAO 8407).

The case is quite the opposite with *Agon*, one of Stravinsky's most recent works, which has received the 1957 award of the New York Music Critics Circle. Unlike the earlier ballets, *Agon* cries for a visual complement to give coherent sense to it; the instrumental

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coloring is diverting now and then, but there are periods when one is positively irked by the fragmentary noises that emerge from the speaker. On the other side of this record is the *Canticum Sacrum* in honor of St. Mark, composed in 1956 and first performed in St. Mark's in Venice. Stravinsky shows beyond doubt that he still has some technical tricks up his sleeve, though only the most advanced students will recognize them. The music on this record is performed by the Los Angeles Festival Orchestra and soloists and chorus under the composer's direction (Col. ML 5215).

The early works of Prokofiev revealed an admiration of Stravinsky's music without being a slavish imitation of it. Thus the *Scythian Suite* is characterized by driving rhythms, raw colors and near-barbaric climaxes. While the over-all effect is similar to that of *The Rite of Spring*, the idiom is demonstrably Prokofiev's own. Another side of this composer's character is evident in the *Suite from The Love for Three Oranges*, in which sparkling wit and grotesque characterization hold the stage. Antal Dorati and the London Symphony Orchestra join to give outstanding renditions of these works (Mercury MG 50157).

Returning to America, we find another in the series of band recordings made by a group that is to band music what Toscanini's orchestra was to Beethoven. Fred Fennell leads his Eastman Symphonic Wind Ensemble through six popular items of Edwin Franko Goldman and six other offerings by Fillmore, Hall, Seitz and confreres. Precision playing and matchless sound (Mercury MG 50170).

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THEATRE

THE MUSIC MAN. The story is of 1912 vintage and the scene is a small town in the Middle West. The words and music, paraphrasing ancient playbills, are by Meredith Wilson.

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America • FEBRUARY 8, 1958

The leading character in *The Music Man* is a smooth-talking salesman of band equipment, whose gimmick is to barge into a town, organize a band, sell uniforms and instruments, and skip out before it is discovered that nobody in the band knows how to play the shiny cornets and tubas they have purchased.

In River City, Iowa, however, he trips over Cupid's bow, with consequences that lead to a reappraisal of his plans. To disclose more of the story would be a disservice.

The Music Man is filled with so many delights, surprises and nostalgic felicities that no attempt will be made to mention half of them. First of the surprises is the brilliant performance of Robert Preston in the title role; and first of the delights is Barbara Cook's sensitive handling of a demure girl yearning for an ideal man. David Burns, in his muted buffooneries, is continuously comical as a pompous and irascible mayor.

Among the felicitous touches that simply must be mentioned are a living replica of Grant Wood's painting "American Gothic," and a scene in which a Wells Fargo wagon appears, an occasion of wonder in a bygone era. The songs that keep singing themselves in your reporter's inner ear are, *Goodnight, My Someone* and *Seventy-Six Trombones*.

Morton Da Costa directed the production. Howard Bay and Raoul Pène Du Bois, respectively, designed the settings and costumes, which should be preserved as lithographs of the corn country.

LOOK HOMEWARD, ANGEL. There are some appealing characters in this drama by Ketti Frings, based on Thomas Wolfe's autobiographical novel, also some weaklings and a female Scrooge. The central character is the novelist as a youth of seventeen; and the lady with the acquisitive compulsion is his mother. The boy, a future literary giant, hungers for education; but his mother, while in sympathy with his ambition, has a neurotic fear of spending money and invents reasons for delaying his departure for college.

The novel, which your observer has never managed to read to the end, runs to 626 pages of rather small print. Boiling the mastodonic story down to a play of reasonable length is a feat of dramaticity for which Miss Frings deserves the ultimate of respect. Miss Frings, however, has achieved more than a skilful condensation of a long story; she has given us a play that reveals the drama imminent in the conflicts of small people and makes it as exciting as the contest for a throne.

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C	Commerce		Relations	P	Pharmacy	Corps	
D	Dentistry	J	Journalism	S	Social Work	AROTC Army	
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TWO FOR THE SEESAW, presented at The Booth by Fred Coe, has only two characters—no bit roles or even a walk-on—unless two telephones can be counted as characters. William Gibson has constructed his first Broadway play so adroitly, however, that numerous invisible characters fill the stage.

The scenes, imaginatively designed by George Jenkins, shift back and forth from Jerry Ryan's furnished room to that of Gittel Mosca. Jerry is a Nebraska lawyer, footloose in New York, separated from his wife in Omaha, who is asking for a divorce, probably on grounds of desertion. Gittel is a confused girl, a spiritual waif. Jerry and Gittel meet and quickly slide into a rather tempestuous liaison that lasts several months.

In the frequent quarrels, that would naturally crop up between a man with a lawyer's temperament and a girl who thinks she is a budding ballerina, perhaps more short and ugly words are exchanged than realism demands. But whatever ugliness one may encounter in the story is only a reflection of the spiritual drought that surrounds us in life.

Further disclosure of the story line would diminish the suspense of thoughtful theatregoers attracted to the box office by Henry Fonda's name on the marquee. They will see Mr. Fonda offering his usually superlative performance, with Anne Bancroft's electric portrayal of the girl as a special bonus. They will find that the play, while salacious in spots, is wholesome in its over-all tone and end result. THEOPHILUS LEWIS

himself; we may be sure he would infinitely prefer to be treating of his true preoccupation, the Lord Christ. But Paul *will* speak of himself, and he *will* not be hindered. Some in the Corinthian Church—that turbulent mission which appears to have been Paul's major headache and heartache—have been sneering at the apostle and comparing him unfavorably with later, far more eloquent and distinctly tendentious preachers of the Gospel.

Paul says grimly: "If these evangelical troublemakers have been filling your ears with their claims and credentials and heroic deeds, then just listen to this." And we of a later Christian day are providentially enriched, not only with as exciting and vivid an autobiography as could be imagined, but with the noble history of what Paul did for Christ and what Christ did for Paul.

There are three sides to the towering life-story which we read in this Epistle. There is first the outside: the perils, the conflicts, the physical buffettings and hardships, the constant anxiety, the hairbreadth escapes. Then there is the inside of this amazing life: the mystical experience so exalted that *this man . . . was carried up into Paradise, and heard mysteries which man is not allowed to utter*. Finally, this life had a painful, humiliating side, a strange side that is all anguish: *I was given a sting to distress my outward nature, an angel of Satan sent to rebuff me*.

It would seem that Paul suffered from a most troublesome and recurring illness, an illness that would appear to have been intensely repugnant, perhaps repulsive, not only to himself but to others. The suggestion of the commentators on this delicate point would make a hair-raising medical dictionary. Let us be content with the substantial fact.

For what concerns us now is not Paul's tortured reference to *the angel of Satan*, but rather the touching passage which follows. *Three times it made me entreat the Lord to rid me of it; but He told me, My grace is enough for thee; my strength finds its full scope in thy weakness* (2 Cor. 12:7-8; Epistle for Sexagesima Sunday).

Indeed, it is not easy to credit, but beyond all question, the most infuriating aggravations of this mortal life sometimes prove to be, one way or another, uncommon blessings. Consider, for example, the thunderous torrent of autobiography and self-revelation that makes the stirring Epistle of this day's Mass.

St. Paul is never more apologetic than he is in the entire context of this furious passage. He is pained and embarrassed to be speaking at some length about

Is there one of us who could not say, of the central cross and trial and affliction of his life, *Three times—and more, much more!—it made me entreat the Lord to rid me of it?* Can there be one of us who does not see that the calm, steady answer of Christ to Paul is the all-sufficient answer of Christ to him?

My strength—thy weakness: let us all be content with that weakness and that unconquerable strength.

VINCENT P. McCORRY, S.J.

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